TO THE Miniſters, Teachers, AND PRIESTS, (So called, and ſo Stileing your Selves) IN BARBADOES.

BY GEORGE FOX.

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To the Miniſters, Teachers and Prieſts (ſo called, and ſo ſtiling your ſelves) in BARBADOES.

CONſider ſeriouſly what a Charge you take in hand; do you not pretend to watch for and over Peoples Souls, and to preſent them to God? Have you preſented any to God? Nay, Can you preſent any to God? unleſs you be in the ſame Power and Spirit the Apoſtles were in, which is an Immortal Power & Spirit, to preſent the *immortal Soul to the immortal God:* Do you pretend to watch for the ſpiritual and everlaſting Good of the People? but do not you watch more (whatever your pretences are) for their Goods (which you call your *Revenues)* then for that? O! how is it that there is ſo much raging (which wars againſt the Soul) amongſt you; yea, ſuch abundance of Fleſhly Luſts and Fleſhly Talk in the Hearts and Mouthes of People? Do you not pretend to cure their Souls, and to be the *Curates* of them? And if ſo, can you make the Soul Perfect? If you preſent them to God, muſt they not be perfect here? For, will you preſent an unperfect Offering to a perfect God? Do you not pretend that you Plough in Hope? And have you the Spiritual Plough, that turns up the Fallow Ground? And if ſo, how comes it to paſs, that there are ſo much Weeds upon your Ground? and that your Land lies fallow, in that there's ſo little Fruit brought forth to God? Look upon your Field every one of you; or whether are you idle, and do not plough, but beat the Air? and ſo do not

you pretend that you thresh in Hope? Now have you the Spiritual Flayl? and if so, How chances it that there is so much Chaff? And do you not plead for Imperfection, and a Body of Sin and Death that people must necessarily have, while they live upon Earth? Then do you not plead for Chaff, and not for the Wheat? And look upon your Fields, and look upon your Vineyards, and see what abundance of Chaff there is: Have you not been the Seeds-men of the Flesh, who sow to the Flesh; and not the Seeds-men of the Spirit, who sow to the Spirit (*For he that sows to the Flesh, must of the Flesh reap Corruption* (and so look what a goodly Crop you have) *and he that sows to the Spirit, he reaps Life Eternal.* But do you believe, that every one hath a measure of the Spirit for you to sow to? And do you believe, that every one is enlightened by Christ Jesus, the Light, and their Saviour, that you may turn them from *Darkness* to the *Light*, and from the Power of the *Devil* to *God*; or rather, that you turn them from the Power of *God* to the *Devil*, and from the *Light* to *Darkness*? Examine your selves, and consider; for you must give an Account to God.

Have you heard Christ's Voice and God's Voice immediately from Heaven? Hath he sent you to Preach, or have you ran before you were sent? And have you not spoken, and yet God never spoke to you? and say, *Thus saith the Lord*, as those did who were reproved in *Jer.* 23.21. or, Have you been called of God as *Aaron* was; or, Have you taken that Honour upon your selves, having a Call of Men, and not as *Aaron* had? And Christ saith to his Apostles, *Go and teach all Nations*; and else-where he saith, *The Gospel must be preached amongst all Nations*, Mark 13.10. Now, did Christ set his Apostles down in Parishes, for so much a Year, that the People should be like a Free-hold, and

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that the People ſhould be Tenants for Life, or until they could hear of a bigger Benefice? Is this your Practice, or theirs, to wit, the Apoſtles of Chriſt? Now conſider, Chriſt (I ſay) ſaith, *Go teach all Nations*: Have you obeyed his Commands, or have you heard his Voice (as was ſaid before) or are you of thoſe that have climed up another way? and what doth Chriſt call ſuch?

And if you be Miniſters of Chriſt, are you not Teachers of *Blacks* and *Taunies* (to wit, *Indians*) as well as of the *Whites*? For, is not the Goſpel to be preached to all Creatures? And are not they Creatures? And did not Chriſt taſte Death for every man? And are not they Men? And was not he a Propitiation for the Sins of the whole World, as well as for the Saints? And ſo conſider, if the Goſpel was to be preached unto all (according as Chriſt commanded) why do you not teach the *Blacks* and *Taunies* here? You may (it may be) ſay, *There is nothing to be gotten of them*: What, have they not Souls for you to watch over and to cure? Are they not part of your Pariſhioners if not the greateſt part? And why do you find fault with the *Quakers* (ſo called) for teaching of their Families, and inſtructing them (to wit) the *Blacks*, and *Taunies*, and *Whites*? Does not the Lord ſay, *That* Abraham *(he knew) would inſtruct his Family*? And were not all his Men-Children to be Circumciſed? And are not all Men and Women now to be Circumciſed with the Spirit of God? But it ſeems your *Blacks*, *&c.* are taught to Swear, and to Curſe, and to ſay, *God Dam them*; and many of them do Swear almoſt at every word, which they have been taught and learned here among you called *Chriſtians* (for they learn no ſuch kind of Speech in their own Country) And is not this ſad, that *Chriſtians*, who profeſs *Chriſtianity*, ſhould have ſuch things amongſt them?

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For, Christ saith, *You must not Swear at all*, in *Mat.* 5. and in *Jam.* 5. who taught them true *Christianity*: And is it not the Duty of every Master of a Family, that so these may come to know their Duty to God, and to Man.

Now first, Consider your own Lives, and the End of your Preaching; whether you do not preach your selves, and for your selves, and seek theirs you preach to, and not them: Examine your Hearts truly before God; for to him you must give an Account: Have you not laid aside this Command of Christ? namely, *Freely you have received, freely give*: and to invite the People, *To come for Wine and Milk without Money and without Price*, Isa. 55. 1. Now can you do so without Hypocrisie? How can you say so and not blush, when you will do nothing without Price, nor give any thing without Money, but will have so much a Year of every one in your Parish; or else, No Penny, No Pater Noster. The Apostle saith, *He coveted no mans Silver, nor Gold, nor Apparrel; but laboured with his Hands to supply his own Necessities, and the Necessities of others; and that he might be an Example to all that followed him* (remember the words of our Lord Jesus, how that *it is a more Blessed Thing to Give, then to Receive*) Acts 20. 33,34,35. Now do you follow the Apostle *Paul* herein? and is he your Example? What, do you think the People have no Eyes in their Heads to see you? And did not the Apostle speak of a company, that were *Heady, High-minded, and Lovers of Pleasures more then Lovers of God, Self-willed and Covetous, that had got a Form of Godliness, but denyed the Power thereof, from whom he commandeth to turn away*, read your selves in 2 *Tim.* 3. 3, 4, 5.

And truly Friends, I must needs say to you, I never heard so much debauch'd Language and Hellish Lyes, as has been cast unjustly and wickedly upon me since I came into this Island;

Iſland; which grieves my Soul, that ever ſuch ſhould be in Peoples Mouthes, and that you Miniſters ſhould gladly be Entertainers (if not the Fomenters and Preachers) of them, where-with you have filled and poyſoned Peoples minds, with wicked Lyes (I ſay) and falſe and filthy Slanders, and ſo corrupted them. O! how can ye be otherwiſe called, then Teachers of Lyes, and Lyars? even ſuch as love and make a Lye, *Rev.* 22. 15. and ſuch as are given up to believe Lyes; ſee their ſad End in *Rev.* 21. 27. And when you cannot with all your Lyes provoke and ſtir up the Magiſtrate to Perſecution, then you perſecute us with your Tongues: But I hope, that many of the Magiſtrates will come to ſee you, ſo as that you ſhall not get to ride on them, and ſpur them on; for if you ſhould, you would make them your Drudges, juſt as the Prieſts of old ſpurred up *Pilate*, when they got over him to Perſecute and Crucifie our Lord and Saviour: But conſider it well, the ſame ſpirit and nature is in you that would Crucifie Chriſt, who is revealed now in his People: For have there not been *Sauls* among you, with their Packet of Letters, to Perſecute the People of God in this Iſland of late? read but Prieſt *Leſsley*'s, and ſome other Prieſts Petition, which they ſent or delivered to the Governour and Council here, a Copy whereof is hereunto annexed; And what hath he and others done this laſt Aſſembly convened, 'tis well known: Were not the Chief Prieſts the Authors of *Saul*'s Packet? for had he not a Packet from them? But now it ſeems you Chief Prieſts are grown more bold; for you can go your ſelves with your Packets to this laſt Aſſembly, I ſay. O! is it not a Shame, that you (who call your ſelves, *Miniſters of the Goſpel*) ſhould go to the Magiſtrate, to perſwade them to perſecute *Chriſtians*? And do you think, that the

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Magistrates have no other Work to do in this Island, even to do Justly, and to love Mercy, and walk Humbly with God; and to take Care of the Preservation and Right Governing of the people in Righteousness and in Holiness; and that every man may be preserved in their respective Estates; and to see that all do to others as they would have others do unto them; and to see that the Island may be preserved in Peace; and to take Care of that which is for the Good of this Island, and Property of its Inhabitants: As for Religion, that belongeth to God; for it came from God and Christ Jesus (who is the Author of every mans Faith) and sets up his Worship, which is in the Spirit and in the Truth, and is to rule in the Hearts of his People, who receive that Religion from above that is pure and undefiled in God's Sight; and so God and Christ must have a place in man to dwell in (to wit) the Heart, that so he may have his Due, his Worship and Honour from and by them.

But to return to your Slanders, namely, *that I should hang ribbons upon peoples arms; and that I brought a young Woman from England to be nought with her, And that I should lie with my Sister,* and such-like stinking and filthy Lyes, have you and your Auditors reported of me, which no sober man (I am sure) will give Credit to; being full well known, that I was never tainted or blamisht with any such Uncleanness. So that with *David* I may say, *False Witnesses did rise up, they laid to my Charge things that I knew not,* Psal. 35. 11. Certainly, many of you are, and have been naught your selves this way, else you would have vertue in your mouths, rather then have such things, as a modest Ear abhors; yea, such filthy stuff, and wicked Lyes as these (which came from the Devil, who is the Father

Father of them) are your Parishes fill'd with. For I would have you know, that I abhor, detest, and scorn such things; it being well known in *England*, I say, that I was never tainted with the least Unclean action, nor thus taxed, till I came here amongst you; but, what is in your own Hearts, that you cast upon me, so that ye fulfil Christs Words who foretold, *They should speak all manner of Evil against you falsly for my Name's sake.* And indeed it is for Christ's sake that you do it; So that we can be exceeding glad, and rejoyce in Christ Jesus, in that it is for his sake, that we are thus evil spoken of. But know this, and be assured of it, the time will come that he will appear for our glory, and to your shame and confusion. For We would have you to understand, that we have an esteem of our Bodies, for our Bodies the Lord hath honoured with his mercies, and they are Vessels of his honour, and Temples of Christ, and of God, and of the Holy Ghost, and not for Adultery and Fornication. Truly I could not but wonder, and stand amazed, to hear of such foul, beastly and unmannerly, and uncivil Language, as I have heard since I came here; What, is this Gospel Teaching? O, but consider, what the Scriptures speak concerning slanderous Tongues, and of lying Lips, and of such as have Venom under their Tongues, and the Poyson of Asps: What do you not believe that God will judge for these things, and sweep away the Refuge of Lyes, and take the Reproach from off his People? Would you have the same Measure measured to you as you have done to me, and the rest of us? Surely you have not had so much as Common Civility or Humanity, much less *Christianity*; for if you had had either, you would have come, and spoken to me, when I was in the Island, and not have railed against me behind my back, and incensed others against

me: Was this Humane, or Chriſtianly, or Neighbourly done? Judge ye.

But alas! what ſhall I ſay? I do very much fear, that the Hand of the Lord God will ſuddenly come upon many of you, with his ſwift Deſtruction: The Lord did viſit (and that not very long ſince) this Iſland with two ſore Judgments, the one, of *Fire*; the other, of the *Plague*: but alas! what Repentance? what Change have they wrought in you and upon you? What ſaith the Prophet of the Lord in *Iſa.* 26. 9? *When thy Judgments are on the Earth the Inhabitants of the World will learn Righteouſneſs.* But alas! are you not rather worſe then you were before, and hardened more then you were before (*Pharoah-like*) as it is in the 10th verſe, *Let Favour be ſhewn to the Wicked, yet will he not learn Righteouſneſs, &c.* O! it is not the work of Chriſt's Miniſters, to fall upon the Righteous, and perſecute the Innocent, and let Swearers, Drunkards, Whore-Maſters and Adulterers go free: And do you not pronounce the Bleſſing of God to be upon them, and Peace be unto them all, in the State and Condition wherein they remain unconverted? For, are not the words general in the cloſe of your Service? And is this the beſt Entertainment you can afford Strangers, viz. *To Slander and Belye them?* Is this the beſt Proviſion you have for them in your Houſes? Surely theſe are very courſe Complements, from ſuch Perſons as are lookt upon by others, and by themſelves too, as Men of no ſmall *Breeding?* But this is no *good Breeding*, nor manifeſts *good Edycation*; but beſpeaks the Educator not to be of Chriſt, nor of God; and this is the Production and Fruit of your Studdyings: Is this to follow the Apoſtle's Advice? who exhorts, *To Studdy to be Quiet*, 1 *Theſ.* 4. 11. And 2 *Tim.* 2. 15, 16.. *Studdy to ſhew thy ſelf approved of God, a Work-*

Workman that needeth not be ashamed, rightly dividing the Word of Truth: but shun Prophane and Vain Babblings; for they will encrease to more Ungodliness, &c. And saith *Solomon, Prov.* 12. 22. *Lying Lips are an Abomination to the Lord; but they that deal truly are his Delight.* And in chap. 10. 18. *He that hideth Hatred with Lying Lips, and he that uttereth a Slander, is a Fool.* And *Psal.*101.5. *Who so privily Slandereth his Neighbour, him will I cut off.* Read *Rom.* 1. 28,29,30,&c.

And consider you, that call your selves Ministers; Are the Scriptures of Truth of no value, of no use with you, nor with your People? which saith, *That whosoeve ris angry with his Brother without a Cause, shall be in danger of the Judgment: And whosoever shall say unto his Brother,* Racha, *shall be in danger of the Council: But whosoever saith unto his Brother,* Thou Fool, *shall be in danger of Hell Fire,* Mat.5.22. Now do you not know what this means? Ought not this to be more seriously heeded by you Priests, and your Hearers, as you would not undergo the Penalty? or how can you? How dare you bring your Gift to the Altar, before you be reconciled to your Brother? And you that persecute, or go about to persecute; are you not of the number of those, *that mingle their Sacrifices with Blood?* O! what will become of you that persecute and speak all manner of Evil against God's People for *Christ's sake?* He saith, *Blessed are the Merciful; for they shall obtain Mercy.* But what then will likely be your Portions, who are Cruel and Unmerciful? Further, he saith, *Blessed are the Meek; for they shall inherit the Earth.* What then will become of you, who are Furious and Envious? Again, saith he, *Blessed are the Peace-Makers; for they shall be called the Children of God.* Then what will become of you, who stir up to Contention, Dissention and Persecution? this is no Gospel, no Glad-tidings.

How can you say the Lord's Prayer, *Forgive us our Trespasses as we forgive them that trespass against us?* So mark, you are no more forgiven then you do forgive, *Mat.* 25. *Depart you Cursed into Everlasting Fire, &c.* Why, what's, the Matter? For, saith he, *I was an Hungred, and ye gave me no Meat; I was Thirsty, and ye gave me no Drink, &c.* But you may answer and say, *Lord, When saw we thee a Hungry, or a Thurst, or a Stranger, &c?* Then will he say, *Insomuch as you did it not unto the least of these, you did it not unto me: And these shall go into Everlasting Punishment.* There you see the Sentence is given already, you have heard it, and you may read it there, about the latter end. And Mark, If he dealt so with those then, that did no good, how much more sorer Punishment shall be inflicted on those that persecute such, &c.

And so you that do profess and make a Trade of Christ's words for Money, and persecute him, where, and in whom he is made manifest; are not you made manifest in the sight of the Son to be the very Antichrist's, professing Christ, and yet are found Enemies to him, and acting perversly against him; and to be in the number of those inwardly ravening Wolves in Sheep's Clothing, Christ speaks of in *Mat.* 7. and those evil Trees and evil Ground, that bringeth forth nothing but Thistles, Bryars and Thornes, wherewith to rend, and tear, and prick the Lambs of God? And are you not of the number of those, who build up, and adorn, and garnish the Tombs of the Righteous, even Christ's Sepulchre, and observe his days, and their dayes, and yet persecute him and the Saints?

Where do you read, that Christ, or any of the Apostles, gave any Command unto you for to observe dayes unto them? And where was it ever the practice of any

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of the People of God all along the *Bible*, either to keep *Christmas-day*, or *Candlemas-day*, or *Childermas-day*, or *All Saints-day*, or *Michaelmas*, or *Lent*, *&c?* Had you not all these from the *Popes?* And how can you cry out against *Popery*, and yet live in the practice of those things which you have from them, and that they have set up? If you will have a *Mass* for your *Candles*, why not as well a *Mass* for your *Cows* and your *Horses*, your *Sugar-Canes* and your *Potatos?* We do not read that *Isaac* observed his Father's day, or *Jacob* observed *Isaac*'s day; or did the *Jews* observe *Joshua*'s, or *Moses*'s, or *Aaron*'s day; or that any of the Saints did observe the Apostles dayes, and called them, *Holy-Dayes*: Yea, did the Apostles observe Christ's day, or *Stephen*'s day, or *James*'s day, or any of the Apostles and Disciples of Christ, and called them, *Holy-dayes?* Let us see the Scripture for it? For you pretend the Scriptures to be the Rule for your Practices; and yet, how dare you say so, and act quite contrary to the Scriptures of Truth? For did not the Apostle leave the People of God to their Liberty in *Rom.* 14. 4,5,6,7. concerning observing of days, *He that observed a day, he was to observe it to the Lord; and he that did not regard the day to the Lord, they were not to judge one another about such things:* but you have thrown away this day also, that do act contrary, in judging and persecuting one another upon this account,

And doth not the Apostle judge and reprove the *Galatians* for observing dayes; and tells them, *That they were Bewicht*; and calls them, *Fools?* Gal. 3. 1. *O foolish* Galatians! *who hath bewitched you, that you should not obey the Truth?* And chap 4. 10,11. *Ye observe Dayes, and Times, and Moneths, and Years; I am afraid of you lest I have bestowed upon you Labour in vain,*

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How came you to be so wise, as to observe them, and compel others to observe them? do you not make your selves wiser then *Christ*, or any of the *Apostles*? What Wisdom is this think you, that you should by it force People to observe dayes? came not this Power and Wisdom first from the *Pope*, and not from the *Apostles*, nor from *Christ Jesus*? if you have it from *Christ Jesus* and the *Apostles*, let us see where it is, convince us with Scripture? And where, I say, do you find in Scriptures, that *Christ* or his *Apostles* did ordain the day you call *Christ-Mass*, and the rest of the dayes attending it, which you call, *Holy-dayes*? But, to say the Truth, you may rather term them *Unholy*, by reason of the *Ungodly*, and *Debaucht Heathenish Practice*: So that, whereas you pretend to Honour the *Lord Jesus* in and by them, you do no other indeed but dishonour him, and do *Persecute* others that will not do as you do, and so break the Command of God, who saith, *Six dayes shalt thou labour, &c.* and here your Command is, that they must play more then Six Dayes. Now tell me, if you can, how many hundred of years after Christ and the Apostles were these days first observed as *Holy-dayes*, and set apart to be kept as you do now keep them.

O! the Whoredoms, and Debauchery, and Drunkenness, the Excess, Sensual Pleasures, Carnal Delights, Carding, Diceing, Dancing, that these dayes are filled up with; so that the *Devil* hath more Work done him in these dayes then in many other dayes before or after. So, let the Witness of God in your Consciences answer; Yea or Nay, and let all Sober People judge, whether or no I speak not Truth, when I say, God is more dishonoured and his Name prophaned, and taken in vain, and

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blaſphemed more in the twelve Holy Dayes (ſo called) then in three times the number of them; let, I ſay, your Conſciences and all ſober people judge: So here you may ſee how the Apoſtle judged them that did *obſerve* days. But, conſider, whether or no doth the Kingdom of God ſtand in Meats, and Drinks, and Waſhings, and in Days; Nay, nay, it ſtands only in Righteouſneſs, and in Peace, and Joy in the *Holy Ghoſt*; which Kingdom all people are in the firſt place to ſeek after.

And then concerning your Faſts in *Lent*, *&c.* the Lord will ſay, *Who required theſe things at your Hands?* as it is in *Iſa.* 58. 3,4. *Wherefore have we faſted, and thou ſeeſt* (or regardeſt) *not*, *&c. Behold, ſaith the Lord, in the day of your Faſts you find Pleaſures, and exact all your Labours; ye faſt for Strife and Debate, and to ſmite with the Fiſt of Wickedneſs: Ye ſhall not faſt as ye do this day, to make your Voices to be heard on high. Is it ſuch a Faſt as I have choſen? a Day for a man to Afflict his Soul: Is it to bow down his Head like a Bull-Ruſh? And wilt thou call this a Faſt* (ſee the Contents of the Chapter above, where it is reproved for Hypocriſie) *But is not this the Faſt that I have choſen, ſaith the Lord, To looſe the Bands of Wickedneſs, to undo the heavy Burdens, to let the Oppreſſed go free, and that they break every Yoak? Is it not to deal thy Bread to the Hungry*, *&c.* Now, whether your Faſt be ſuch, yea, or nay, let your own Conſciences judge.

And the Apoſtle commands us *to pray every-where, lifting up holy hands, without Wrath, or Doubting*, 1. Tim. 2. 8. Now conſider this, are not your hands like thoſe fiſts of Wickedneſs? and are you not full of Wrath and Doubting? or are your Hands Clean and Holy? Let the Witneſs in your Conſciences judge, and ſee if thoſe Actions and Practices be not found among you as was amongſt them, whom

whom the Prophet ſpeaks of here, which is called Hypocriſie, as was ſaid before.

And, did not *Judas* carry the bag who was a Thief, who betray'd his Maſter? And, are not they for his Bag and Money, to hold it by intayle, even all, who are the Betrayers of Chriſt now in this day, where he is made manifeſt in his People? I ſay, do they not betray him now, and ſeek to crucifie him in his members? or his members for his ſake? And is it not the Son of Perdition ſpoken of 2 *Theſſ.* 23. *who exalts himſelf above all that is called God? whom Chriſt will deſtroy with the breath of his mouth, and the brightneſs of his coming*; Look into your ſelves, and read this if you can. But are not ſuch now worſe then *Judas* who carried the Bag? for we never read that *Judas* perſecuted any for not putting into his bag (as too too many now a dayes do) and have done, who will not go without the bag. And are not all ſuch Tranſgreſſors of Chriſt's Command, who bids them go without a bag or Scrip; and, Freely you have received, Freely give. How will ſuch anſwer Chriſt (think you) at the day of Judgment, when they are brought before his Throne, and before him at his Judgment Seat, who then will ſay unto them, *Depart you Curſed, &c.* but to his Sheep on his right hand, *Come ye Bleſſed of my Father, &c.* and ſo enter thou into the Joy of the Lord, and the other into everlaſting Puniſhment, who have been perſecuting others for Worſhipping the living God in Spirit and in Truth, which Worſhip Chriſt Jeſus ſet up above 1600. years ſince, as you may read in *John* 4. 23, 24.

Now Friends, to look into your Families and into your own Practices, are not we to ſee, that firſt you are to be approved before you do miniſter, both you and your Families? For, are we not to try all things, and to follow you

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no farther, then you follow Christ? And, were not the *Bereans* accounted Noble, in that they searcht the Scriptures, to see whether or no that which the Apostle had delivered them, were according to the Law and the Prophets; And must we be more ignoble then they, think you? and now to try, whether you are in the steps of the true Prophets, and of Christ and of the Apostles, or in the steps of those False Prophets they cryed out against, must we not try here by the Scripture? *viz.* by the Prophets words, and by Christ's and his Apostles Words.

Then for the Trying you, the Apostle saith in 1 *Tim.* 3. 1,2,3, *&c. A Bishop must be Blameless, the Husband of One Wife, Vigilant, Sober, of Good behaviour, given to Hospitality, apt to teach, not given to Wine, no Striker, not Greedy of filthy Lucre, but Patient, not a Brawler, nor Covetous, one that ruleth well his own House, having his Children in subjection with all Gravity.* Now, are you Blameless? are you Sober? of Good behaviour? and are you given to Hospitality? are you apt to teach? 'Tis Storied of one Parson *Gray* of this Island [being at a Feast] the custom was, for the Cups to be often handed about; one of Brandy, the other of Sack; but as for the Sack, the Parson cared not much for it, having had enough of that Liquor: whereupon said the pretended Reverend Parson, when he saw the Cup of Sack come about again, which he cared not for, *Lord*, saith he, *If thou wilt, let this Cup pass from me*; But shortly after, when a Cup of Brandy was coming towards him, said he, *Lord, if thou wilt, let as many as thou pleasest of those little ones come unto me.* And after a while the Cup came about again, and first the Sack coming towards him (it being his turn to drink) said he, *Be not drunk with Wine wherein is Excess*; and so put it by; in regard he cared not for it; but the Brandy coming next, saith he, *but be filled with the Spirit*, and

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drunk up the *Brandy*. O! abominable, that ever Men should be given up to such vile Affections, and to such Atheistical Practices. But to return,

Are you no Strikers, no Persecutors? What, did not Priest *Lesley* beat and strike *George Foster* very sorely? the Truth of which is made evident to me under the hand of the said *G. Foster* before his Death, the Copy whereof is inserted in the End of this Book. Also one *John Hopwood* Priest in this Island of *Barbadoes*, struck one *Charles Bream* on the Head, as they rod together on the high-Way, by which stroke the said *Charles* received much harm and prejudice, and not long after dyed. And that you are Persecutors of God's Heritage, is evidently manifest, by the Humble Petition of *William Lesley*, *John Barnard*, *William Johnson*, *John Hopwood*, *Mathew Gray* and *John Page* to the Governor and Council of this Island of *Barbadoes*; the Copy whereof is likewise affixed to the latter End of this Book.

But once more to return; Are you not Greedy of filthy Lucre? are you not *Brawlers*? are you not Covetous? Let the People of this Island, and your own Consciences judge.

The Apostle saith in 1 *Tim.* 6. 10. *The Love of Money is the Root of all Evil.* Now see, if all this Evil hath not proceeded from your Root, which is the Love of Money. And therefore saith *Paul Ephes.* 5. 3. but —— *Covetousness let it not once be named amongst you as becometh Saints.* And yet, what is more named and practised among you, then Covetousness, and covetous Practices; and this, I say, springs from your Root, which is the Root of all of you, as was said before. And this is the *Cause*, that you Priests and others in Christendom (so called) do endeavour to incense the Civil Magistrate against the Saints and People of God, to hold up the Root of all the Evil in you, which

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is the *Love of Money*. Let the People and the Witneſs in your own Conſciences judge.

Now next, as concerning your Families and Children; Are they ruled well? Do you rule your own Houſe well? are your Children in Subjection (mark) with all Gravity in that 1 *Tim.* 3. 4. Is this ſo? Let the People and your own Conſciences judge. If that you cannot rule your own Houſes well, how are you like to take care of the Church of God? And are you not lifted up into Pride in your Families? Let but the People and your own Conſciences judge. How can you but fall into the Condemnation of the Devil? And moreover, have you a good Report of them that are without, who are not of your Church? What good Report can thoſe that are without give of you? Are you Grave? are you not double-Tongued? *&c.* Let your Conſciences and the People judge; For you muſt be approved, and then you may miniſter, being found *Blameleſs* of thoſe Evils.

Now, concerning your Wives, are they Grave, not Slanderous? are they Sober? and do you rule your Own Houſe well? Let your own Conſciences and the People judge. Have you refuſed Prophane and Old Wives Fables? And do your Women adorn themſelves in *modeſt Apparrel, with Shamefac'dneſs and Sobriety, and not with broided Hair or Gold, or Pearls, or Coſtly Array; but (which becommeth Women profeſſing Godlineſs) with Good Works*, 1 *Tim.* 2. 10. Are you not them, that ſuppoſe Gain to be Godlineſs? from ſuch the Apoſtle bids *to turn away*. 1 Tim. 6. 5. Are you not of them that preach for the *Love of Money*? and would you preach without it? and is it not the *Root of all Evil*, which while ſome coveted after, they have err'd from the Faith, which gives Victory.

And are you not of thoſe which preach no Victory

here over Sin? But was not the man of God to flee such, and follow after Godliness and Righteousness, *Faith, Love, Patience, Meekness*; Read *Timothy* for further Tryal and approving you and your Families, and also *Titus* 1. 6, 7, 8, *&c.*

Are you *Blameless*, having Faithful Children, not accused of Rioting and Unrulines? Let your own Consciences and the People judge, whether these things be so or no. You profess your selves Stewards of God, but are you Blameless? Are you not Self-will'd and soon angry? Let your Consciences, and the People judge. Are you Lovers of Good Men? If so, why do you raise or broach Slanders of them, and Lyes of Good Men? Are you Just, Holy, Sober, Temperate? Let the People and your own Consciences judge.

Are you not those that preach for Filthy Lucre sake? And, where are your Epistles written in one anothers Hearts, that you are all void of those foregoing Evils, mentioned before? But rather, are you not like them, that were always Lyars, Evil Beasts, and Slow-Bellies, which were to be rebuk'd sharply? Read the first Chapter of *Titus* throughout, and *Rom.* 16. 18. Doth not the Apostle command us to mark such? and avoid such as serve not the Lord Jesus Christ, but their own Bellies; and by good Words and fair Speeches deceive the Hearts of the Simple. And were they not such, as made Divisions among the People, and Offences? Would you preach but for your Bellies? For if you serve the Lord Jesus Christ, you would keep his Commands, who saith; *Freely you have received, freely give*, Tit. 3. 19. and Phil. 3. 19. Read that, and consider whether you are not such as the Apostle and People of God have often wept about. For do not you mind Earthly things? and do not you

preach

preach for Filthy Lucre? So, is not your Godd your Bellies? and what is like to be your End? you may read there. For would you preach without theſe things? And if you be otherwayes minded, why do not you follow the Apoſtle's Example? For the Apoſtle, when he had ſpoken in the 1 *Cor.* 9. concerning his Power, he told them, *that he uſed none of theſe things*; nor did he write that it ſhould be ſo done unto him; For he would rather dye, then any man ſhould make his glorying void, for he had kept the Goſpel of Chriſt without Charge, and would not abuſe his Power in the Goſpel. Now have you kept the Goſpel without Charge? Look over whole Chriſtendom, both among *Papiſts and Proteſtants*, *Independants*, *Presbyterians*, and *Baptiſts*. And did not the Apoſtle ſay, *He wrought with his hands, to ſupply his own Neceſſities and the Neceſſities of others*? And in *Jerem.* 5. 29, *&c.* You dare not ſay, but that he was a True Prophet, nor dare you ſay, he preach't and propheſied to People for *Maintenance*; or can you make good, he had any thing given him for Publiſhing his Book? *Shall not I viſit for theſe things*, ſaith the Lord; *Shall not my Soul be avenged on ſuch a Nation as this*? *A Wonderful and Horrible Thing is committed in the Land, the Prophets propheſie Falſly, and the Prieſts bear Rule by their means, and my People love to have it ſo: What will you do in the End thereof*? Now conſider? Do you not bear Rule by your meanes? and do not the People love to have it ſo? and was not this a horrible thing committed in the Land, and reproved by the true Prophet? And yet will you hold up that which he reproved. And read *Jer.* 23. Such as propheſie Lyes in the Lord's Name, and the Lord never ſent them, and he never commanded them. And *Verſ.* 11. He ſaith both the Prophet and the Prieſts were Prophane, and the Lord had found their Wickedneſs

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in his Houſe; and therefore, thus ſaith the Lord, *I will feed them with Wormwood, and make them to drink the Water of Gall: For, from the Prophets of* Jeruſalem *is Prophaneneſs gone forth in all the Land: I never ſent them* (ſaith the Lord) *yet they ran; I never ſpake to them, yet they propheſied: How long ſhall this be in the Hearts of the Prophets, that propheſie Lyes? Yea, they are Prophets of the Deceit of their own Hearts, which think to cauſe my People to forget my Name by their Dreams.* And theſe were they that did ſteal the Word from their Neighbours? *Behold, ſaith the Lord, I am againſt them, for theſe are them that cauſe my People to Err.* Read the Chapter throughout, and read your ſelves by it; wherein, as in a Glaſs, you may ſee your Phyſiognomy, whether you be like *Jeremiah*, or them.

And in *Iſa.* 56. He was a true Prophet, and ſpoke forth freely; And do not you make a Trade of his words? read from the 10th verſe to the end; his Watch-men are blind, they are all ignorant, they are all Dumb Dogs, they cannot bark, ſleeping, lying down, loving to ſlumber; yea, they are greedy Dogs that never have enough, and they are Shepherds that cannot underſtand; they all look to their own Way, every one for his Gain from his Quarter [Mark that] who looks for his Gain from his Quarter. Are ye not found among them, walking in their Steps? *Come*, ſay they, *we will fetch Wine, and we will fill our ſelves with ſtrong Drink, and to morrow ſhall be as to day, and much more abundant.*

And in *Ezek.* 13. you may ſee what Morter-Makers they were, and what Builders, and how that God would break down their Wall that they had built; even ſuch as had propheſied a Viſion of their own brain, a lying Divination, and yet the Lord had not ſpoken to them, nor ſent them: and theſe went to polute God's People

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for Handfuls of *Barley*, and for Pieces of *Bread*, as you may read in the Chapter throughout. And ſee if you be not found in the ſteps of ſuch as the Prophet reproves, and who with your Lyes have made the Hearts of the Righteous Sad, and ſtrengthened the Hands of the Wicked, that he ſhould not return from his Wicked Way. But God will deliver his People out of your hands, and ye ſhall know, that he is the Lord.

And in *Ezek.* 34. when the Lord ſent *Ezekiel* his Prophet, to cry *Wo* againſt the Falſe Prophets and Shepherds, who fed themſelves, and cloathed themſelves with the Wooll, *&c.* when they ſhould have fed the Flock; But the Diſeaſed they did not ſtrengthen, the Sick they did not heal, the Broken they did not bind up, neither brought again that which was driven away; but with Force and Cruelty have they Ruled: but the Lord will gather his Sheep from their Mouthes, and is gathering of them, and hath gathered many, that they may not be a Prey unto you any more; and he hath ſet one Shepherd over them, *Chriſt Jeſus*: So read this Chapter throughout.

And read *Mich.* 3. where you may ſee, whether or no you be not in the ſteps of them whom he was ſent to cry out againſt; *Thus ſaith the Lord concerning the Prophets that make my People to Err, that bite with their Teeth, and cry* Peace, *and they that put not into their Mouthes, they prepare War againſt them.* And have we not found it ſo? Did you not ſay a *Bleſſing* to us, and preach Peace to us, while we put into your Mouthes? but when we could not put into your Mouthes, did you not prepare War againſt us? and did not the Lord ſay, That the Son ſhould go down upon you, and it ſhall be dark unto you; the Prieſts teach

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for Hire, and the Prophets divine for Money; yet you lean upon the Lord, and say, *Is not the Lord among us? none Evil can come upon us*: And therefore shall *Sion* for your sakes be ploughed up as a Field, and *Jerusalem* shall become a Heap, and the Mountains of the House as the high places of the Forrest. So now, mark what Barrenness and Heaps of people comes to; let your own Consciences and the People judge.

And *Mal.* Chap. 2. And now, O ye Priests, this Commandment is for you; *If ye will not hear, if ye will not lay it to heart, to give Glory to my Name* (*saith the Lord of Hosts*) *I will send a Curse upon you, and will curse your Blessings; yea, I have cursed them already, because you do not lay it to heart. Behold, I will corrupt your seed, and spread Dung upon your Faces, the Dung of your Solemn Feasts, and one shall take you away with it.* So consider your selves, whether you be not under this Curse, or no, by your practice.

And in *Mat* 23. There you may see how Christ taught the Multitude, and his Disciples both; but take notice how we shall know them that walk out of his Commands; read the Chapter throughout: *They* (to wit, the Scribes and Pharisees) *loved to have the uppermost Rooms at Feasts, and the chief Seats in the Synagogues, and greetings in the Markets, and to be called of Men Masters, and to go in Long Robes, and that which they do is to be seen of Men: But be not ye called of Men Masters; for, one is your Master, even Christ, and all ye are Brethren; and he that is greatest among you, shall be your Servant, &c.* Mark, this Command do not you scoff at: And he that will not give you the Cap and the Knee (the World's Manners lying in such things) you call them, *Ill-bred Clowns*: but see how many Woes Christ pronounceth against such as walk in their steps:

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And if you had been in the Prophets and Christ's dayes, you would possibly have called them Railers. And you may see in the latter end of *Matthew*, what a Rage the chief Priests and Elders were in against Christ; though they could tell by Scripture, when *Herod* had gathered them together, where Christ should be born: For you may see in the 27th Chapter, When the Morning was come, all the Chief Priests and the Elders of the People took Counsel against Christ Jesus, to put him to Death.

And in *Matth.* 26. there assembled together the Chief *Priest* and Elders of the People unto the Pallace of the High *Priest* named *Caiphas*, and consulted how they might take Jesus by Subtilty, and so kill him. And *Judas Iscariot*, one of the twelve, went unto the Chief Priests, and covenanted to betray him unto them for thirty Pieces of Silver, and so he delivered Christ unto them; For he came with a great multitude, with Swords and Staves from the Chief *Priests* and Elders of the People, and so apprehended him, and brought him before the High Priest, and Scribes, and the Elders of the People; And the Chief Priest, and the Elders and the Council sought False Witnesses against Jesus, to put him to Death, and yet found none; At last there came two False Witnesses, and said, *This Fellow said, He would destroy the Temple of God, and in three dayes build it up.* And the High Priest rose up, and said to Jesus, *answerest thou nothing? What is it these witness against thee?* And Jesus held his peace. What would you have said? would you not have answered, He was guilty? And the High Priest adjur'd him by the Living God to tell him, whether he was the Son of God; And when Jesus confest the truth, then the High Priest rent his Cloaths, and said, *He hath spoken Blasphemy, what think you?* And they answerd, *He was guilty of Death; And they spit*

in his Face, and buffetted him, (Here is the Work of the Priests) *and smote him with their hands, and mockt him, and said, Prophesie to us, thou Christ, who it is that smote thee?* And the chief Priests and Elders perswaded the Multitude to ask *Barabbas*, and to destroy Jesus the Just. And so, is it not the practice of you now, to let the Thieves, Murderers, and Adulterers, and Drunkards at Liberty, and persecute the Just? And after they had Crucified him, the *chief Priests* and *Pharisees* came to *Pilate* flattering, and saying, *Sir, We remember that this Dreamer said, while he was yet alive,* After Thee Dayes I will Arise again, *therefore let the Sepulchre be made sure, until the third day, lest his Disciples come by Night and steal him away, and so say unto the People,* He is arisen from the Dead: *so the last Error will be worse then the first.*

See what a pittiful Fright these Priests were in, whose Cause was not good. But when Christ was risen indeed, and the Watch had acquainted the *Chief Priests* of all things that were done concerning Jesus, then they assembled together with the Elders, and took counsel, and gave the *Souldiers* a large sum of Money to say, *His Disciples came and stole Him away by Night, while they slept: So, if in case this should come to the Governours Ears, we will secure you,* said the *chief Priests*, and the rest. See how they were Teachers of Lyes here.

And after Christ was risen, see what work the *Priests* made against his Disciples in the *Acts of the Apostles*, chap. 4. What an Assembly there was of them in examining the Apostles, and how they threatened them, *That they should speak no more in the Name of Jesus, nor teach:* but their Answer was, *Whether it was right to obey God or Man judge ye:* So they threatned them, and let them go.

And in *Acts* 5. See how the High Priest was full of Indignation, and all that were with him, against the Apostles,

Apoſtles, and laid hands on them, and put them in Priſon. So this was the Work ſtill of the Prieſts all along you ſee, and how the Lord ſtill Delivered his People.

And in *Acts* 7. You may there ſee, the *High Prieſt* and his Council examined *Stephen*, and at laſt, put him to Death. So that you may ſee their Work was againſt *Chriſt*, and his, though they had a Profeſſion.

And in *Acts* 9. See there how *Saul* breathed out Threatnings and Slaughter againſt the *Diſciples of Chriſt*; and how he went to the *High Prieſt*, and deſired Letters to go to *Damaſcus*, and he had his Packet with him; but the Lord met him by the way, and ſent him upon a contrary Arrand, as he hath met with many in theſe latter dayes; Praiſes be to the Lord forever. But afterwards, when *Saul* was turned *Paul* (which ſignifies, *Marvelous*) in *Acts* 14. you may ſee how the Profeſſing *Jews* ſtirred up the *Gentiles*, and made their minds evil-affected againſt the Apoſtles; As its now the manner of Profeſſors this day (who are without the Poſſeſſion) to ſtir up the Rude Multitude againſt the Profeſſors and Poſſeſſors of *Chriſt*.

And in *Acts* 20. There you may ſee how the *Jews* laid wait for *Paul*, on purpoſe to deſtroy him: And in *Acts* 21. how the *Jews* cry'd out, *Help Men of* Iſrael *againſt the Apoſtle; and the people ran together, and took* Paul, *and went about to kill him, had he not been ſecured by the Captain, who was a* Heathen.

And in Chap. 22. *Paul* there acknowledgeth what he was when he followed the *High Prieſt*; and how there were more then Forty Men that had bound themſelves with a Curſe, *That they would neither Eat nor Drink till they had killed* Paul; and this they declared to the *Chief Prieſts* and *Elders*, who did not reprove them; but the Captain delivered him again: For thoſe that had bound

themſelves with a Curſe were of the *Jews*, and of the Gang of the *Chief Prieſts*.

And in Chap 24. See there how *Ananias* the High Prieſt and Elders came againſt *Paul*, with many Accuſations; but ſtill he was delivered out of their hands.

And how the High Prieſt, and chief of the *Jews*, came to inform againſt *Paul* to *Feſtus*, *Acts* 25.

And ſo you may ſee how they (to wit, the *Prieſts*) ſtill continued and perſiſted in their ſad Work of Perſecution and Blood all along, both againſt the Prophets of old, and againſt Chriſt and the Apoſtles then, and againſt Chriſt now, who is manifeſted in his Children and People.

And here you may ſee that the Birth born of the Fleſh perſecutes him (all along, I ſay) that is born of the Spirit, from Generation to Generation.

And what foul clamarous Words and corrupt Language they had againſt *Chriſt*, and his *Prophets* and *Apoſtles*; which were the Fruit of the Evil Spirit, and ſo is now, where-ever it is; and with ſuch unfruitful Works of Darkneſs there is no Fellowſhip to be had, but rather to reprove them: And therefore, let all Bitterneſs, and Anger, and Wrath, and Clamour and Evil-ſpeaking be put away from you, with all malice, *Eph.* 4. 31, 32. and Fornication, and Uncleanneſs, and Covetouſneſs, let it not be once named amongſt ſuch as becometh Saints, *Eph.* 5. 3. and alſo, all Filthineſs, Fooliſh-talking and Jeſting, which are not convenient; but rather giving of Thanks to God through *Jeſus Chriſt* the Redeemer. For this we know, That no Whoremonger, nor Unclean Perſon, nor Covetous Man (which is an Idolater) hath any Inheritance in the Kingdom of God and of Chriſt: and they that think, or ſpeak otherwiſe, are ſuch as deceive

deceive the People with vain words; and for such things cometh the Wrath of God upon the Children of Disobedience.

Now, consider all you that call your selves *Ministers*, and others in *Christendom*, so *called*; *Christ Jesus* is the Seed's-Man, and he sows the good Seed which is in Man's Heart: now some Hearts be a High-Way, and those Fowls in them, that are bred by the foul spirit, take it away; and some is sown upon Stony Ground, where's not much Earth, but is scorch't by the heat of Persecution; and some again is sown upon the Thorny Ground, Thorny Hearts, where it grows a while, and then the Thornes, the Cares of the World, choaks it; but that which is sown upon Good Ground brings forth good Fruit abundantly, to the Glory of God and Christ, the Seed's-Man.

Now *Christ*, in a Parable, *Matt.* 13. speaks of a Housholder, that sowed good Seed in his Field, and his Servants said, *Didst thou not sow good Seed? whence then hath it Tares?* He answered, *An Enemy hath done this?* They replyed, *Wilt thou that we go and gather them up? Nay* (saith he) *lest ye gather the Wheat also, let both grow together till the Harvest.* The Field is the World; the Good Seed are the Children of the Kingdom of Christ; the Tares are the Children of the Wicked One; the Enemy, that sowed them, is the Devil; the Harvest is the end of the World; and the Reapers are the Angels: So Christ, he would not suffer his Disciples to gather the Tares, lest, &c. Now what's the matter with you and others, who will be Gatherers when Christ hath forbidden you, lest you pluck up Wheat instead of Tares; seeing it is the Angels Work to sever the Wheat from the Tares, and the Wicked from the Just? And therefore whose Servants have you been

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in all *Christendom*, who will venture the gathering of the Tares, and instead of them have been plucking up the Wheat; as witness all the Martyrs and Bloody Persecutions since Christ's time: but these Tares, at the End of the World, the Angels shall cast into the Fire, where shall be Weeping, and Wailing, and Gnashing of Teeth, &c.

And *Luke* 9. 55. When *Christ* sent to a Village of the *Samaritans*, to make ready for him, and they did not receive him, his Disciples said, *Lord, Wilt thou that we command Fire to come down from Heaven, to consume them, even as* Elias *did?* but Christ rebuk't them, saying, *Ye know not what spirit ye are of; the Son of Man is not come to destroy mens lives, but to save them.*

Now mark, If the Disciples of *Jesus Christ* did not know themselves what spirit they were of, who would have had Fire to come down from Heaven upon such as would not receive *Christ*; how do you know what spirit you are of, and all those since the Apostles dayes, that do persecute people about Religion, by Imprisoning them, &c? Now had they and you known what spirit you are of, you would not *Persecute*; but seeing you do not, therefore it is you will have the People of God persecuted; and so are under the Rebukes of *Christ*, who came to Save, and not destroy: And therefore, since you do not know what spirit you are of your selves, we cannot trust our Bodies, nor our Souls, nor Spirits in your hands: And you see you have no Command from Christ, or the Apostles, to *persecute*; for *Christ* saith, *All Power is given to me, both in Heaven, and Earth, &c.* What to do? *To destroy the Devil and his Works, the Enemy, the Adversary, and Destroyer of Mankind.*

Christ, he is so far from that, that he commands us,

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To love one another, and *to love Enemies*; but this Command hath been little regarded in *Chriſtendom*.

Chriſt ſpake to ſuch as built the Sepulchres of the Prophets, and garniſht them whom their Fore-Fathers had killed; and yet theſe Builders killed the Son.

Have not we the ſame Builders now, that would kill him, and perſecute him where he is revealed in his People? Truly, ye bear witneſs, that you allow the Deeds of your Fore-fathers, who did kill them and their Children, built and garniſht their Sepulchres, that ſo all the Righteous Blood from *Abel* to *Zacharias*, yea, to this very day, will come upon this Generation of *Perſecutors*; whereof in our dayes we have ſeen ſad Examples, how the Lord hath cut ſeveral of them ſuddenly off, who have been found perſecuting his People and Beloved Ones, his dear Lambs.

And ſaith Chriſt, *The Servant that ſays in his Heart*, My Lord delays his coming, *and begins to ſmite his Fellow-Servants, and Eat, and be Drunken; the Lord will come in a day when he looks not for him, when he is not aware of it, and will cut him aſſunder, and will appoint him his Portion with Unbelievers*, Mat. 12. And therefore take ye heed who ſmite the Servants of God, and Hand-Maids of God, leſt the Lord come in a Day, or in an Hour, when you are not aware, and cut you aſſunder with his ſharp two-edged Sword, and appoint you your Portion with Hypocrites and Unbelievers; and therefore the People of God are alwayes to be in a readineſs waiting for the Appearance of the Lord: Mat. 24. *And Bleſſed is that Servant that the Lord finds ſo doing; he will make him Ruler over his Houſe, that gives them their Meat in due ſeaſon.*

Now conſider, you Strikers, this; and all you Smiters and Perſecuters, you do not watch for Chriſt's coming;

ing; no, no: but you put the Day and Hour afar off, and you do not know how soon either of them may come, of cutting asunder, and of your Weeping, Wailing and Gnashing of Teeth, and your Portion, which you are like to have with Hypocrites.

And *Christ* further saith, *Luke* 19. 27. *Those mine Enemies, which would not that I should Raign over them, bring hither, and slay them before me.*

Now consider this, you that will not have *Christ* to Rule and Raign in his People, no, nor in your selves; Do you think that you shall escape the Sword of his Judgments, and of his Mouth, and the Wrath of the Lamb? And did ever Christ, though he was called a Blasphemer, and as *Belzebub*, and that he had a Devil, and a Deceiver; yet, though he had all Power in his Hands given to him, in Heaven and in Earth, yet he did not persecute any of them, but rebuk't his Disciples: Neither did he give any such Command or Advice to his Apostles, but rather the contrary, *viz. That they should love one another, and love Enemies.* Now then, who hath given you this *Power*, to persecute and beat another mans Children and Servants? Let us know your Original and your Antiquity.

Now, whereas you may say, *That Lay-men, and Mechanick Men are not to meddle with the Scriptures; but you onely that have got the Original of* Hebrew, Greek, and Latine.

I Answer, Was not the beginning of the Originals in *Babel*? For, was not all the Earth of one Language before? And had not *Pilate* these Originals when he crucified Christ? And did he not write a Title upon his Cross in *Hebrew*, *Greek* and *Latine*? And had not he your Originals?

Originals? and was not he an Orthodox man, and yet could not see Christ? And did not the *Priests* and the *Jews* speak *Hebrew* naturally? And the *Grecians*, was not *Greek* their Natural Language? and yet they could not see Christ, nor could any of the Priests open Scriptures to the People, but incensed them against Christ, as you may see, *John* 19.

And is it not said in the *Revelations*, *That the Beast and the Whore had Power over the Tongues?* Rev. 13.7. And doth not the Apostle there call the Tongues *Waters?* Chap. 17. 15. And in 1 *Cor.* 13. 8. Doth he not say, *That Tongues shall cease?* And where are your Originals then?

Now the Original, viz. the Word, is not that it that makes Divines? for was not *John* the *Divine* a *Fisher-man?* and who made him a *Divine?* was it not Christ the Word that made him so? For they had no Colledges, nor Universities, nor Schools, to serve *Seven Years in*, as *Mechanick* Men do; and when they are out of their Time, then they set up where they can have the best Trading.

And was not *Paul* a *Tent-Maker*, and *Aquila* and *Priscilla Tent-Makers?* and was not *Luke* a *Physitian?* and was not *Mathew* called from the Custom? and *Peter*, and others of the Apostles, were they not *Fisher-men?* and yet were they not Preachers? And were not *Abraham* and *Noah Husbandmen?* and *Isaac* a *Husbandman* and *a Grazier?* and was not *Lot* a *Grazier* and an *Husbandman?* and were not *Moses* and *David Shepherds*, and did not *Moses* keep his Father's Sheep in the Wilderness? and *David* his Father's? and was not *Jacob* a *Shepherd* twenty years with *Laban* his Uncle, whom he faithfully served? and was not *Elisha* a *Plowman*, and *Amos* a *Herdsman*, a Keeper of Cattel, and a Gatherer of Fruits? and what were the rest of them?

And so, were not these Lay-men, as you term them, and these Mechanick-men that gave forth the Scriptures?

And can you make a Trade of Lay-men's and Mechanick-men's words, whom you allow and approve of; and yet will not ſuffer Lay-men and Mechanick-men to Preach, and Teach, and Speak now adayes? I pray you conſider, and read the Scriptures, and read your ſelves: Did any of theſe ſerve Seven years at the School before they went to preach? and learn the Seven Liberal Arts or Sciences (whereof *Muſick* is one) are not they accounted by you Univerſity men, as the Seven Seals of that Book ſpoken of in the *Revelations*? and ſo is the Arms of your Univerſity at *Oxford*, which is as much as to ſay, That you are the only Perſons that are fit to open thoſe Seals: and is not this to give *John* the Lye? who ſaid, *None was found worthy to open the Seals of the Book, but the Lamb, the Lyon of the Tribe of* Judah, *Rev.* 5. 1,2,3,4,5.

But what Parſonages, or Vicaridges and Benefices had theſe Lay-men, theſe Mechanicks, theſe Husbandmen, theſe Graziers, Shepherds, Cuſtomers, Plowmen, Herdſmen, and other Tradſmen, for Preaching and giving forth theſe Scriptures? or, what had *Paul*, and his Fellow-Tent-Makers? or *Peter*, and his Fellow-Fiſher-Men? I pray you let's ſee ſome Scripture for your Revenues and Parſonages: Chriſt ſaith, *They ſhall take no Scrip nor Purſe, no Money with them; and they ſhould be contented to eat ſuch things as are ſet before them.* And is there any thing more in the whole World got by any Trade now adayes, by all them that ſerve Seven years, or by the Husbandmen before mentioned, now in the World, that get more by their Callings, than you do, who call your ſelves (and are called) *Prieſts and Miniſters* all Chriſtendom over, both amongſt *Papiſts* and *Proteſtants*, than you do (I ſay) by theſe Shepherds words, and Plowmen, Fiſhermen and Tent-makers words; (who never ſerved ſeven years

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at your Colledges) which were given freely forth at firſt, by which you now get ſuch great Revenues, that you will not ſuffer any others, neither Shepherds, Plowmen, nor Husbandmen, nor Fiſhermen, nor Tole-Gatherers, hardly to meddle with their Fellow-Fiſhermen, Fellow Plowmen, Fellow-Husbandmen, Fellow-Shepherds words. I pray take the right Meaſure, and the right Weights, and meaſure your ſelves, and ſee whether you would be ſo ſerved your ſelves.

And do you think that you can open ſuch men's words before mention'd with your Tongues and Languages now? Whereas *Pilate*, and the *Jews*, and the *Grecians* could not open them then: and are there better Tools think you to open them now, then there were then? not a whit. It was ſaid by one of your acknowledg'd and own'd Fathers, St. *Auguſtine*, ſo called, upon that verſe, *The Kingdom of Heaven ſuffers Violence, &c.* ſaith he to this purpoſe, "A company "of poor Mechanick and Tradeſmen, Tinkers, Wea-"vers and Cobblers, &c. do take the Kingdom of Hea-"ven by Violence, when ſuch great Doctors and Lear-"ned as we are thrown down to Hell.

But further, Is it not written in *Iſa.* 54. 13, &c. *All thy Children ſhall be taught of the Lord, and great ſhall be the Peace of thy Children; In Righteouſneſs ſhalt thou be Eſtabliſhed, &c. And many ſhall gather together amongſt them, but not by me, ſaith the Lord. Whoſoever ſhall ſo gather together againſt thee, ſhall fall for thy ſake; and no Weapon that is formed againſt thee ſhall proſper; and every Tongue that ſhall riſe up againſt thee in Judgment, thou ſhalt condemn, &c.*

Now mark; Is not this fulfill'd now adayes upon them that are Taught of God? yea, by you Miniſters, ſo called.

And in *John* 6.45. where Christ speaking to the *Jews*, saith he, *It is written in the Prophets, They shall be all taught of God; every man therefore that hath heard and learnt of the Father cometh unto me.* Now this we witness this day, and therefore it is that there is so much murmuring against us.

And in *Rom.* 10. *The Word of God is nigh thee, even in thy Mouth and in thy Heart. That is the Word which we Preach,* saith the Apostle, *which every one is to Hear, and to Obey.*

And the Apostle relates in *Acts* 2. when the professing *Jews* mockt the Apostle, saying, *They were drunk with New Wine*; *Peter* answering, told them, *it was the third Hour of the Day, and so not likely to be in Drink. But this is that which was spoken of by the Prophet* Joel, *And it shall come to pass in the last dayes (saith the Lord) I will pour out of my Spirit upon all Flesh, and your Sons and your Daughters shall Prophesie, and your young Men shall see Visions, and your old Men shall dream Dreams; and on my Servants, and on my Hand-maids I will pour out in those days of my Spirit, and they shall Prophesie.*

Now this same we witness in our days, as the Apostles did in their days. And we see your Sun is turned into Darkness, and your Moon into Blood, verse 20. and your Sun is gone down, and your Stars are fallen from Heaven, as was prophesied in the *Revelations.*

And in *Heb.* 1.1,2. *God at sundry times, and in divers manners spake in times past unto the Fathers, by his Prophets, but hath in these last dayes spoken to us by his Son, who is Heir of all things, by whom the World was made, &c.* For as the Apostle saith, *Acts* 3.22. that *Moses* said, *A Prophet shall the Lord God raise up unto you of your Brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you.*

And so now, we do witness that God hath raised him up, and him we do hear; and so (I say) we do witness the

the Teachings of God by his Son Jeſus Chriſt the Anointed of the Lord: So that we are not now without a Prophet and a Prieſt, nor without a Shepherd and a Biſhop, nor a Miniſter. And we do certainly know, That the Son of God is come, and he hath given us an Underſtanding, that we know him that is true, and we are in him that is true, even in his Son Jeſus Chriſt; and this is the True God, and Eternal Life, 1 *John* 5. 20. and he hath given us an Underſtanding: ſo that we now find that Wiſdom and Satisfaction in him, which we could never purchaſe, neither for Gold, nor Silver, nor for Pearls; the beginning whereof is the Fear of God, and departing from Evil, as you may ſee in *John* 28. at large. And therefore the Apoſtle ſaith, *Heb.* 12. 25. *See that you refuſe not him that ſpeaketh; for if they eſcaped not who refuſed him that ſpake on Earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from Heaven.*

And in *Heb.* 3. 7. *To day if you will hear his Voice, harden not your Hearts, as in the Provocation in the Day of Temptation in the Wilderneſs, &c.* So we are to hear his Voice that ſpeaks from Heaven, yea, and that while it is to day, and not to put it off till to morrow. Now you that do ſo, and ſay, that there is no hearing of God's Voice, nor of Chriſt's Voice now adayes, and that there's no ſpeaking from Heaven now adayes; are not your Hearts hardened? and have you not hardened them to the purpoſe? do not the Fruits of your Hearts beſpeak it with a loud Voice? And if God's and Chriſt's Voice be not to be heard now adayes, I would willingly know of you, how he doth exerciſe his Offices in his Church, namely, his Kingly Office, as he is ſole Head of his Church; and his Prophetical and Prieſtly Offices; and his Office of a Biſhop and Shepherd, who feeds them with Life, and over-ſees and rules them

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by his Power and Spirit. Now do not say, He doth not exercise his Offices in his true Church, because you do not feel the exercise of them in yours, who lies knocking at the Door of your hearts, as a Priest, and a Prophet, &c. and you will not let him in; if so, how then can he exercise his Offices? and how can you hear his *Voice* when you harden your Hearts, and like the deaf Adder stop your Ears, and will not hearken to the Voice of the Charmer, charm he never so wisely? And how can you see him, when you close your Eyes, Pharisee-like, so that you are not like to see him exercise his Offices? but the Blind lead the Blind into the Ditch, which is a corrupting place; and there they corrupt, and plead for their Corruptions for term of Life. Whereas we can, and do now hear his Voice, and obey it; and so can love our Enemies in Obedience to Christ's Command, and love one another. And we know the Lyars, who say, they Love God, and yet Hate their Brother, *He is a Lyar*, saith the Apostle; *For, he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?* 1 John 4. 20. *And he that hates his Brother is a Man-Slayer: And we know that no Man-Slayer hath Eternal Life abiding in him.* For as the same Apostle saith, *We know the Message which we have heard from the Beginning, That We love one another; not as* Cain, *who was of that Wicked One, and slew his Brother: And wherefore slew he him? Because his own Works were Evil, and his Brother's Righteous. Marvel not, my Brethren, if the World hate you,* 1 John 3. 11, 12, 13.

And so, 'tis no Wonderment to us, that the World hate us; for saith Christ (the Heavenly Man) *It hated Me first.* And this *Cain* was the first Persecutor about Religion; and where-ever this Persecuting is, we know, that is of *Cain*, of his Spirit, of his Nature, Seed and Off-

spring,

ſpring, from whence is the Reprobation, ſince the World began in the Devil and old *Adam*, out of Chriſt, ſince, I ſay, the World began; whereas the Election is in Chriſt, the Seed of the Woman, by whom the World was made, who was glorified with the Father before the World began. But the Reprobation (I ſay) is in the Devil, and old *Adam*, that ſeed where all the Veſſels of Diſhonour are: Whereas they are the Veſſels of Mercy and of Honour, that have received Chriſt, in whom is the Election only.

And therefore, as we ſaid before, Marvel not if the World hate us; as the Reprobate Seed hated the Elect Seed, *Cain* hated *Abel*, and *Eſau Jacob*; and this you may ſee in 1 John 3.10. *In this the Children of God are manifeſt from the Children of the Devil; whoſoever doth not Righteouſneſs, is not of God, neither he that loves not his Brother.* And in *Heb.* .10. where the Apoſtle ſets forth the Children of the New Covenant, ſaith the Lord, *I will put my Laws into their Mind, and write them in their Hearts; and I will be to them a God, and they ſhall be to me a People.* Now theſe are God's People, of his Elect Seed, and he is their God, who hath written his Law in their Hearts, &c. and this we witneſs, praiſed be the Lord for evermore, for his New Covenant, and Work in us.

And in the next Verſe, ſaith he, *You ſhall not teach every man his Neighbour, and every man his Brother, ſaying, Know the Lord; for all ſhall know him from the Leaſt unto the Greateſt, &c.* And ſo we know, that the Knowledge of the Lord ſhall cover the Earth as the Waters cover the Sea; For the Lord ſaith, *Look unto me, and be ſaved, all the Ends of the Earth*: Here all are invited to Salvation. And in another place, ſaith he, *I will give him for a Covenant of Light, the Glory*

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of Israel; *and he shall be my Salvation to the Ends of the Earth.*

And so now the Church is coming out of the Wilderness, the Bride, the Lamb's Wife; and the Bride saith, *Come*; and the Spirit saith, *Come*: Here is the Call to Christ the Saviour, who is the Way to God, and there is no other Way to the Father, but by him; neither is there any Salvation by any other Name under Heaven, but by the Name of Jesus, in whose Name we are gathered; and there is no other Foundation to be laid, but what is laid, even Christ Jesus, who is the Top and Corner-Stone, the Foundation of the Prophets, Apostles, and us, as is said in *John*; and we are those who have obey-the Commands of Christ, who enlightens every Man that cometh into the World, that all through it might believe; who said, *Believe in the Light*, this is his Command, *that they may become Children of the Light*, John 12. 36. So we know, That as many as receives him (to wit, Christ, the Light that enlighteneth every one that cometh into the World) to them gives he Power to become the Sons of God, *John* 1. 12.

And this we Witness, and can say, Behold what manner of Love is this, that we should be called the Sons of God, and Heirs of Christ, who makes us sit together in the Heavenly Places in Christ Jesus, who formerly were dead in Sins and Trespasses, *Eph.* 2. *And we have received the Unction from the Holy One, through which we come to know all things: The Anointing which we have received of him, abides in us; and we need not any ones Teaching us, but as the same Anointing does teach us all thengs; and is true, and is no Lye; and even as it hath taught you, ye shall abide in him,* 1 John 2. 27. It taught the Saints in the Apostles Dayes,

dayes, and us in ours; therefore we muſt abide in him, as they did, to wit, in Jeſus. And the Light of Chriſt which ſhines in our Hearts, which God hath commanded to ſhine out of Darkneſs, doth give us the Light of the Knowledge of the Glory of God in the Face of Chriſt Jeſus; And *this is the Heavenly Treaſure we have in our Earthen Veſſels, that the Excellency of the Power may be of God, and not of us*, 2 *Cor.* 4. 6, 7. *So as we walk in the Light, as he is in the Light, we have Fellowſhip one with another, and the Blood of Chriſt* the Son of God (which ſprinkles our Hearts and Conſciences) *cleanſeth us from all Sin*, 1 *Joh.* 1. 7.

And whereas many Lyes and Scandals you have caſt upon us (to wit) our Denying of God, Chriſt, and the Scriptures, *&c.* They are all Falſe; For *Chriſt* we know, own, and believe his Incarnation, Paſſion, Death, Reſurrection, Aſcenſion, and Glorification. And the *Scriptures* we own to be the Scriptures of Truth; And Scriptures ſignifie Writings, and we own the Scriptures to contain the Words of God which we learn of God, and given forth by the Holy Men of God, and are profitable for Doctrine, for Reproof, for Correction and Inſtruction in Righteouſneſs, 2 *Tim.* 3. 16, 17.

And whereas we have been accuſed for *Denying Original Sin*, and *Owning Perfection here in this Life.*

To which we anſwer, That there is an Original of Sin we deny not, but your Doctrine of Original Sin we do deny, as you ſtate it; For doth not Original ſignifie the Beginning, and the beginning of Sin, was it not the *Devil?* For we do affirm, it was neither God, nor Chriſt. And did not Chriſt come to deſtroy the *Devil*, and his Works, and ſo deſtroy the Original. So we muſt tell

you, we hold *Christ*, and not the *Devil*, who was, and is the Original of Sin and Imperfection; I say again, *Christ*, who was before the *Devil* was, who was glorified with the Father before the World began, who bruises the Serpents Head, and the Heads of all Deceivers, Lyars, and Slanderers, and False Prophets, and Anti-Christs: And in him we are (to wit) Christ Jesus, who is our Salvation, Mediator, and Redeemer.

And as for your Accusing us for holding *Perfection*.

Answ. What must we not hold *God*, who is *Perfect*? and must we not hold *Christ*, who is *Perfect*; and his Work and Worship, which is Perfect; and his Religion which is Perfect, that comes from himself; and the Gifts of his *Spirit*, and Grace, and Faith which are *Perfect*? Are not all his Gifts Perfect? and must we not receive them in this Life? yea, must not our Bodies be the Temple of *God*, and of *Christ*, and of his *Holy Ghost*? And then must we not hold them who are Perfect, and own Perfection? And is not the Command of *Christ* to us to be Perfect as our Heavenly Father is Perfect? And was it ever the *work* of the *Prophets* and *Apostles* to preach up Imperfection for Term of Life; but always both the *Prophets*, *Christ*, and the *Apostles* pressed, and presseth us *to Perfection*? and what, do they press us to that which is Impossible to be attain'd unto? What, will you say, that their Words were of no Value? What will you liken Christ and his Apostles words unto? For were there any that ever denied the Doctrine of Perfection, saving only *Presbyterians*, *Independants*, and *Baptists*; and you, who have got the Forme of Godliness, but deny the Power thereof which brings out of Imperfection to the perfect Head *Christ Jesus*, who is the way to God? And therefore you do

do not only deny the perfect Power, but alſo are ſhort of having the Form of Godlineſs. And will not *Chriſt* preſent his Church Perfect? *that is*, without Spot, or Wrinkle unto God the Father, who is the pure Head of it? And how will you preſent your Church to God? What, will you preſent it to God with a Body of Death, and a Body of Sin.

Do not you deny *Circumciſion* in this, namely, the Circumciſion of the Spirit, that is made without Hands, by putting off the Body of the Sins of the Fleſh, by the Circumciſion of *Chriſt*.

And do not you deny *Chriſt's Baptiſm*, who came with his Fan in his Hand, to purge his Floor thoroughly, whom We ſee is come, and doth increaſe, and do ſee the decreaſe of *John*? I ſay, *He* is come with his Fan in his Hand, who will thoroughly purge his Floor, and burn up the Chaff with unquenchable Fire, and gather his Wheat into his Garner, a ſafe place; And this We witneſs, and ſo muſt all People before they go to their Graves. For this is the Baptiſm that the *Devil* would fain have People to deny, and his Miniſters and Meſſengers, and then he fils them with Chaff; For as the Apoſtle ſaith to the Church: *By one Spirit we are all baptiſed into one Body, whether we be Jews or Gentiles, Bond or Free.* He doth not ſay, that by Water we were all baptiſed into one Body; For we ſee many Bodies baptiſed with Elementary Water, and yet do deſtroy one another.

Now mark the Words, *We are all baptiſed into one Body*, that is, the Church of the Firſt-born, and *Chriſt is the Head of this Body*, 1 Cor. 12. 13. So this is the *One Baptiſm* ſpoken of Epheſ. 4. 4, 5. *There is one Body and one Spirit, even as you are called into one Hope of your Calling, one Lord, one Faith, one Baptiſm, one God and Father of all,*

who is above all, and through all, and in you all; Mark that, *Through all, and in you all*, Unto every one of us is given Grace according to the measure of the Gift of Christ, praised be his Name forever: *Grace* and *Truth* is come by *Jesus Christ*, yea, that Grace which brings Salvation, which hath appeared unto all men (without Exception) *Teaching us, to deny all Ungodliness, and Worldly Lusts, and to live Soberly, and Righteously, and Godlily in this present Evil World*, Tit. 2. 11, 12. And this Grace seasons our Words, and establishes our Hearts; So we have a *Teacher* which brings us Salvation, Glory be to God forever and forever. And this *Teacher* is with us where-ever we are, *to wit*, the Grace of God by which we are saved, and not of our selves.

And we can say, this Grace is Sufficient which brings Salvation, though you look not upon it to be Sufficient, who keep People alwayes under your Teachings, that they may be alwayes Learning of you, and alwayes paying of you, and yet never come to the Knowledge of the Truth in themselves, nor their Talent in themselves to improve. For have you not been like the *Pharisees*, who stopt their Ears, and closed their Eyes; and like *Saul*, who kickt against that that pricks him, and then kickt against others, and persecuted others? And were they not them who shut up the Kingdom of Heaven against men, who would not enter themselves, nor suffer others to enter? See that *Blessed Doctrine* of Christ in *Luk.* 17. who said to them, *The Kingdom of Heaven* (when they demanded when it should come, Christ's Answer to them was) *comes not with Observation, Lo Here, Lo there*; *But* saith Christ, *The Kingdom of Heaven is within you.* And we have found his blessed Words to be true; Blessed be his Name forever, who hath stood at our Door, and knocks, as

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He doth at yours; Yea, I say, at the Door of our Minds, and at the Door of our Hearts and Souls, and we have let Him in, who now Sups with us, and we with Him, the Heavenly Supper with the Heavenly Man, the Second *Adam*, the Lord from Heaven, our Blessed Lord, Jesus Christ, and our *Alone* Saviour; O! Glory be to *Him* forever and for evermore, *Rev.* 3.

And you say, *There is no Overcoming of Sin and Death on this side the Grave, but must have alwayes a Warfare.*

Ans. But did not *Paul* say that *He had fought, &c.* then surely *he was not then fighting, he was not then warring*, though 'tis true, Time was that He had been in the War, and led Captive to do those things he would not have done; But if there be no Overcoming on this side the Grave, then there is no Eating of the hidden *Manna* on this side the Grave, nor no Getting of the *White Stone* on this side the Grave, nor of that *New Name* written in the Stone, which no man knoweth saving *He* that receiveth it, *Rev.* 2. 17. The Reason there rendred, because it is *a Gift only to Him that Overcometh*, that is, *on this side the Grave.* And *Rev.* 3. 12, 13. *Him that Overcometh will I make a Pillar in the Temple of my God, and He shall go no more out; and I will write upon Him the Name of my God, and the Name of the City of my God, New* Jerusalem, *which cometh down out of Heaven from my God.* So that, mark, this Promise will not be made good, unless we Overcome on this side the Grave; But it may be, you have not the Ears to *Hear what the Spirit saith to the Churches.* And in the 21. *Vers. To Him that Overcometh will I grant to Sit with me in my Throne, even as I also overcame and am Set down with my Father in his Throne; He that hath an Ear let Him hear what the Spirit saith to the Churches.* But I fear, you have none of these Ears open that the Spirit

speaks

ſpeaks to here, namely, The Church of the Living God, whereof Chriſt is the Head.

Again, Rev. 3, 5. *He that Overcometh, the ſame ſhall be Clothed in White Rayment; and I will not blot out his Name out of the Book of Life; But I will confeſs his Name before my Father, and before his Angels: He that hath an Ear, let him hear, &c.* But (as I ſaid before) I queſtion your Ears of hearing what the Spirit ſaith, that there muſt firſt be an Overcoming: Now this was the Spirit's ſpeaking to the Church that did Overcome.

But it may be you will ſay, *That the Spirit doth not ſpeak to you in your Church*; and therefore you may queſtion your Church, and your ſelves too.

And Rev. 2. 26. *He that Overcometh and keepeth my Works unto the End, to him will I give Power; and I will give him the Morning-Star: He that hath an Ear, let him hear what the Spirit ſaith to the Churches.* Now we can, and do witneſs that Spiritual Ear, to hear what the Spirit ſaith unto the Churches, Glory to God forever; and we do heartily deſire, that you had the ſame.

And as for the LIGHT, which you call Natural and Created, and a Made Light, that really and truly is the Light of Chriſt Jeſus, the Heavenly and Spiritual Man; and it is a Heavenly Light and a Spiritual Light, wherewithal He Enlightens every one that comes into the World, which he commands us to believe in, through which we become Children of Light, as was ſaid before: For, in Him was Life (to wit, Chriſt) by whom the World was made, and this Life, that is, in Chriſt, is the *Light* of Men. And ſo, as men are turned to the *Light*, and believe in the *Light*, they are ingrafted into *Chriſt*, who is the Root or Stock, and they the Branches: So that this

this *Light* is neither Natural, nor Created, nor Made; for it is the Heavenly Light, which is the Life in Christ; by which, we coming into Christ the Light, we receive Life. And as *Peter* ſpeaks of the *Light*, which was a more Sure Word of Propheſie, whereunto you do well that you take heed, as unto a Light that ſhines in a dark Place, until the Day dawn, and the Day-Star ariſe in your Hearts; ſignifying that this *Light* was ſufficient to bring them unto the Day-dawning, and unto the Day-Star ariſing in their Hearts; yea, this *Light*, that ſhines in a dark Place: And what dark Place was this? and where was it? was it not in their Hearts, which they did well to take heed unto? ſignifying thereby, that they do not well that do not take heed unto it: and ſo, they do well that do take heed unto it; in the Light they ſee more Light, and it ſhines more and more to the perfect Day.

So this Light that comes from Chriſt, Chriſtians waiting in it, they receive Chriſt the Bright Morning-Star, which Thouſands do witneſs, and have received Him, Glory to God for evermore; and with their Hearts they do believe, and with their Mouthes Confeſſion is made unto Salvation; and that their Salvation is their Wall and Bulwork againſt all Perſecuters: And ſo, we follow Him, (to wit) *Chriſt Jeſus*, the Captain of our Salvation, and the Lamb of God that taketh away the Sins of the World; againſt whom the Dragon, Beaſt and Whore, and their Followers are Fighting; but the Lamb will have the Victory; For He is King of Kings and Lord of Lords, who is the Firſt and Laſt, the Alpha and the Omega, the Beginning and the Ending. *Hallelujah.*

A Copy of the Priests Petition.

To the Honourable President and Council of his Majesty's Island of *Barbadoes*; the Humble Petition and Address of the Clergy of the said Island,

Sheweth,

THat whereas many of us, *in the Publick Discharge of our Ministerial Function, upon the Lord's Day, in the Time of Divine Prayer and Sermon, have been Frequently and Irreverently Interrupted*; and Holy Mother, *the Church of* England, *Scandalously Vilified, as if she were both in Doctrine and in Discipline False, and Erroneous, and Anti-christian*; *the Honest and Learned Clergy thereof (even in the Face of their own Congregations) not only taxed as Seducers, Hirelings, Teachers of Lyes, and such like, but Uncharitably Pursued and Anathematized with Words, and Execrations, and Bitter Invectives, by a Base Sort of Phanatick People, commonly termed* Quakers; *Men, whose Practices and Opinions seem not less repugnant to Civil and Ecclesiastical Government, which tends to the Disparagement of us, and Prostration of our Order to Contempt*; *but also, and chiefly (which is the saddest Evil of all) to the Poysoning, if not the utter Ruin of many Well-meaning Souls in our Flock, who being infatuated and inveighed with their Pernicious Tenents, do desert the Publick and Consecrated Places*

Places of God's Worſhip, to with-draw into Private and Unlawful Conventicles, which we are credibly informed they do repair to Duty Four Times in the Week, contrary both to Common and Eccleſiaſtical Laws, and to Acts of Parliament in the Raign of Edward *the ſixth, Queen* Elizabeth, *and King* James, *and King* Charles *the firſt, and of our now Gratious Sovraign* Charles *the ſecond, in ſuch Caſes Wholſomely Provided.*

May it therefore pleaſe your Honour, either to Revive and Inforce the Statute againſt them; or that ſome other Speedy Expedient, againſt thoſe Growing Diſtempers, may be conſidered of, whereby our People may be leſs expoſed to the Danger of the Wicked Inſinuations; and our ſelves, by your Pious Care, ſuccoured from ſuch Rude Affronts and Scurrillities; for the future may be Encouraged with more Alacrity to proceed in the Faithful Diſcharge of that High Calling, wherein God hath placed us, and we ſhall continue your Daily Chaplins and Orators,

William Leſsley, John Bernad, William Johnſon, John Hopwood, Mathew Grey, John Page.

The Prieſts of this Iſland, about the beginning of the 10th Moneth, 71. did Petition the Aſſembly to make Laws againſt the People called *Quakers*, and to ſuppreſs them; amongſt which *Will. Leſsley*, and *Will. Johnſon* and Prieſt *Vvalker* were very active: But after their Paper was read in the Houſe, its credibly affirmed, they were advis'd to put it into their Pockets, leſt the *Quakers* by ſome means or other might procure the Copy of it; and ſo they did, their Deeds of Darkneſs being aſhamed of the Light, leſt it ſhould Reprove them.

Here follows George Foster's *Testimony concerning Priest* Lesley's *Striking and Kicking of him.*

INasmuch as *William Lesley*, Priest of the Parish called St. *John's*, doth revive his Rage and Malice against the People of God called *Quakers*, and against the Precious Truth of God, which they hold forth to all, even *That Christ Jesus is the True Light of the World, and that he hath Enlightened all Mankind with a measure of his True Light.* I say, Inasmuch as he revives his Rage, I think it not amiss to revive my Testimony, which once I bore against him in his publick House of Speaking, so far as I was permitted to speak, which is, *That he is no True Minister of Christ Jesus, the Lord of Life and Glory; for his Fruits make him so manifest.* Once I went to his House Civilly, to ask for some Goods that were due to me, *and he did fall upon me with several hard Blows, and with Violence Thrust me out of his Porch, and gave me one bad Kick in the Small of my Back, as I went, or was down the steps of the Porch.* Now let all Sober People judge, and to God's Pure Witness in all Consciences I leave it to be judged, Whether Priest *Lesley*'s Dealings with me do not manifest him to be one of those whom Christ Jesus speaks of, saying, *Many shall come in Sheep's Cloathing, but inwardly they are Ravening Wolves; by their Fruits ye shall know them.*

George Foster.

This Paper was sent us about the 26th of the 8th Moneth, 1671 somewhat before his Death.

To VVilliam Leſsley, — VValker, VVilliam Johnſon, VVilliam Frith, — Dyke, *and the reſt of the Prieſts and Miniſters in* Barbadoes.

Friends,

IN much Terderneſs of Love, and Yearning Bowels of Compaſſion, ſome of us called *Quakers* (but indeed *True Chriſtians*) came here to this Iſland (through the Tender Mercy and Good Providence of our Heavenly Father) to viſit our Brethren in Spirit (being thereunto moved by him) as was the Practice of the Servants of the Moſt High, in the Primitive Times, before the Grand Apoſtacy, ſo to do, as you may read in *Acts* 15. 36,37,&c. and verſe 40. *Paul* took *Silas*, being recommended by the Brethren unto the Grace of God.

Now ſince I have been fully informed, that you (as your Fore-Fathers ever did in Ages paſt) are the Main and Principal (if not the only) Inſtruments in the Hands of Antichriſt, to provoke and incite the Civil and Military Powers here in this Iſland, to draw out their Swords againſt us; to exerciſe, I mean, their Power to diſturb our Peace and Quiet, and to Perſecute us; as we read how *Saul* perſecuted the *Chriſtians* in *Acts* 9. 1, 2, &c. which great Wickedneſs he acknowledgeth with much *Ingenuity* (after he became *Paul*, a Convert) *Gal.* 1. 13. & 1 *Cor.* 15. 9. yea, perſecuted unto Death, and into Priſons, *Acts* 22. 4. and 1 *Tim.* 1. 13. *I was* (ſaith he) *a*

Perſecutor, and a Blaſphemer, and Injurious; but I obtained Mercy, becauſe I did it Ignorantly in Unbelief. And even *Paul* himſelf, after he (I ſay) became a Convert, and a Preacher of Righteouſneſs, was ſorely Perſecuted; but by whom? [Mark] by the *Chief Prieſts and Elders* of the *Jews*; who by one *Tertullus*, their Orator, informed the Governor againſt him, ſaying, *We have found this man a* Peſtilent *Fellow* [Mark] *and a Mover of Sedition among all the* Jews *throughout the World, and a Ring-Leader of the Sect of the* Nazarens, *who alſo hath gone about to Prophane the Temple, &c.* Acts 24. 1, 2, 3, &c. and in the 14th verſe they call that Way of Worſhip *Hereſie* [mark that] For do not you ſo, if not worſe, of us *Chriſtians*, in terming our Miniſtry Hereſie, and Blaſphemy, and what not, as they did his then?

And yon may read how Chriſt himſelf (the Beloved Son of the Father, the Saviour and Redeemer of the World) who did no Sin, who knew no Sin, then whom no man ſpake like) did not eſcape their Perſecution, *viz.* of the *Prieſts*.

So then, this is plain, that this has ever bin the uſual and conſtant Practice of the *Prieſts* in all Ages, and of the falſe Prophets, falſe Apoſtles, and Clergy, and Miniſters of Antichriſt (who falſly term themſelves, the True Miniſters of Chriſt (*Nam eſt hæc Tunica Filij tui*, you underſtand me) though certainly Chriſt never ſent them, and ſo conſequently will never own them; to whom he doth and will ſay, namely, to theſe *Prieſts*, that ſay, they Propheſied in his Name, and in his Name caſt out Devils) *Depart ye Workers of Iniquity, I know ye not.* What ſaith *Paul*, Gal. 4. 28, &c? *But as then, he that was born after the Fleſh perſecuted him that was born after the Spirit* (what follows?) *even ſo it is now.*

Chriſt

Christ (I say) never sent such, but Antichrist (that is, one contrary to, and against Christ) though they care not to mind or heed it, neither will they believe it: But such are of those that (as Scripture saith) Ran before they were sent; as in *Jer.* 23. 21, 32, &c. *I have not sent these Prophets*, saith the Lord; *yet they Ran* [mark that] *I have not spoken to them, yet they Prophesied: Behold, I am against them that Prophesie False Dreams, and do tell them; and cause my People to Err by their Lyes, and by their Lightness, yet I sent them not, and commanded them; therefore they shall not profit this People at all, saith the Lord.* [Mind that well] For, whom the Lord of Hosts (who is KING of Kings and LORD of Lords) sends, commissionates, or imployes as Ambassadors upon his Errand, he sends them *Dove-like*, with an *olive Branch* of Peace and Love in their Hearts, and with Words of Reconciliation in their Mouthes, out of his Ark; which the Apostle terms, *The Ministry of Reconciliation*, 2 Cor. 5. 18. to wit, to Reconcile God and Man, Offended God, and Rebellious Offending Man; to publish the Gospel of Peace, and proclaim Glad-tidings of Good Things, whose Feet are Beautiful, *Rom.* 10. 15. and Good-will towards poor and undone Man.

Now consider, if so, how far short do you come (who falsly pretend and profess your selves to be the Ministers of Christ in these our dayes) of the true Apostles and Ambassadors of the Lord Jesus (the only Ruler of Princes, and Prince of Peace) in that their day? Who notwithstanding pretend your selves to be Ministers of Reconciliation, and yet are found and experimented to be Ministers of Separation, Divisions and Persecutions, even to Nasty Prisons, Bonds and Blood; who, instead of putting on the Spiritual Armour, to fight the Lord's Battels, do

Harness

Harneſs your ſelves, and prepare War to fight the *Old Dragon's*, and the *Devil's* and *Antichriſt's* Quarrels: Who, inſtead of handling the Sword of the Spirit (which is the Word of God, and Power of God to Salvation) uſe a Sword of Steel; ſo that I may ſay to you, as the Apoſtle ſaid to him (whom he calls an Inſtructer of Fools, and a Teacher of Babes, *Rom.* 2. 20, &c.) *Thou that ſayſt* (or preacheſt) *a man ſhould not Steal, doſt thou Steal? Thou that ſayſt, a man ſhould not commit Adultery, &c.* [Mark well that] So ſay I. Thou that ſayſt, a man ſhould not be Drunk, art thou Drunk? Read *Iſa.* 28. 7, 8. *But they alſo have Erred through Wine, and through Strong Drink are out of the Way: The Prieſt and Prophet have Erred through Strong Drink; they are ſwallowed up of Wine; they are out of the Way through Strong Drink; they Err in Viſion; they Stumble in Judgment; for all Tables are full of Vomit and Filthineſs, ſo that there is no place clean.*

Again, Thou that ſayſt, a man ſhould not commit Adultery, doſt thou commit Adultery? Read *Jer.* 29. 21, 23. *Which Propheſie a Lye unto you in my Name —— becauſe they have committed Villany in* Iſrael, *and have committed Adultery with their Neighbours Wives, and have ſpoken Lying words in my Name, &c.* And mind you not, that *Whoremongers and Adulterers God will Judge*, Heb. 13. 4. And ſuch *ſhall not enter the* Holy City, New Jeruſalem, *Rev.* 21. 8.

The Lord I ſay, ſent his Ambaſſadors to proclaim Peace; whereas you ſound forth a Trumpet to Alarum Battels, and to Provoke, Inſtigate and Stir up to Wars, to Fightings and Impriſonings, to Deſtroy, Kill and Murder Nations, and Families, and Perſons in the particular, even ſuch whoſe Deſires and utmoſt Endeavours

are

are, to live Peaceably, Harmlesly, and In-offensively towards God, and towards Men, as they persecuted *Paul*. And yet, I say, such is the *Cain*-like spirit of too too many amongst you, who seek the utter Ruin and Destruction, and thirst after the Blood (which is the Life) of the Poor Despised People of God: Whereas Christ acertains us, (whose Steps you should follow, to do Well) *That he came not to Destroy Men's Lives, but to save them.* But you on the contrary (walking in Antichrist's Bloody Steps, and so contrary to his Noble Precept and Practice) are come it seems here to this Island not to save men's Lives, but to destroy them; not to seek after their Good, but their Goods; insomuch that the Inhabitants Eyes begin to be open (which you had shut) so as that they in measure see your Deceits and Juggles; whereby now you do clearly manifest whose you are, so that he that runs may read; who (as Scripture of Truth saith) *Fight with the Fist of Wickedness*: Whereas an Evangelical *Bishop* (that is, a True Minister of Christ) should be *Blameless, Sober, and of Good Behavior; not given to Wine, no Striker, nor Greedy of Filthy Lucre, nor Covetous.* Now Mark, Are not you on the contrary guilty of all these Things, if not of much more?

But Friends, let me tell you in Seriousness, That unless you Repent (if it be not too late already, if Time be not past, and your Day over; if, I say, you be not sealed up to Destruction, as many of God's People witness their sealing up unto Salvation) Repent, I say, betimes, ere the Dismal and Dreadful Decree be gone forth from the Presence of the Lord against you; who are found beating your Fellow-Servants (or rather the Lord's Servants, who are not your Fellows) it had been better you never had

had been born, as he said of his Betrayer; mind that well: and that a Mill-Stone were hanged about your Neck, &c. you know what follows. For alas! what will become of you, when the Righteous Judge shall come to Judgment, who will then (after a *strict Inspection*) Reward every man according to his Works?

O! Whither then will you, or can you betake your selves, to hide you from the Wrath of the Lamb? when he shall say, *Bring hither those mine Enemies, that would not have me to Rule over them, and Slay them before me* (this is the Portion of such) You may indeed cry to the Mountains, and to the Hills, to the Greater, and to the Lesser, to hide you from Him; but alack! all in Vain: for that will not avail, that will not prove a Sufficient Cover; no, it will be (to your great Grief, Horror and Amazement) found too Short a Covering. If you be (as you pretend your selves to be) the true Orthodox, and not Hetrodox (that is, the *True Evangelical Ministers of Christ*) Whete are your Evangelical Fruits? Where is your Love, your Righteousness, your Meekness, your Patience, your Good-will towards all men, your Good Exhortations in the Way of Peace, with all Long-Suffering and Forbearance? But instead thereof, do you not bring forth the Fruits of the Flesh? viz. *Envying, Strife, Malice, Contention, Drunkenness, Covetousness, Whoredoms, Uncleanness, Persecution; rendring Evil for Good, instead of rendring Good for Evil; and Cursings for Blessings, instead of Blessings for Cursings*. Of such Christ bids us beware of, in *Matth.* 7. 15, 20, &c. *Who come in Sheep's Cloathing, but inwardly are Ravening Wolves; for by their Fruits ye shall know them.*

O! that you would in time think upon the Great Account (I speak to you as one who wishes well, if not better

better then your ſelves to your Immortal Souls) that you ſhall, without all controverſie, render to the Lord at the Great and Terrible Day of the Lord. For if the *Death* of the *Body* be, ὁ φοβερὸς φοβητάτων, *The King of Terrors*, as it is in *Job*, to the Reprobate; O! what will, in that day, that Death be, when Chriſt ſhall ſay unto the Left-Hand Goats, *Depart, ye Curſed, into Everlaſting Fire, prepared for the Devil, &c.* Why? What's the Matter? Becauſe they viſited not his Impriſon'd Ones; how much more then in regard they were the Means and Occaſion of their Impriſonments (weigh well his words in *Mat.* 25.) In that, I ſay, he came and found you beating (that is Perſecuting) your Fellow-Servants. O! how then will you be able to appear, and ſhew your Faces before the Lord? who have made it your great Concern, as much as in you lies, to provoke and ſtir up thoſe in Power in this Iſland (as witneſs your ſeveral Petitions to them) to War, Impriſon and Trouble the Innocent: Whereas you ſhould endeavour to perſwade people, *To beat their Swords into Plough-Shares, and their Spears into Pruning-Hooks; ſo that Nation might not lift up Sword againſt Nation, neither learn War any more*, Iſa. 2. 4. A Mercy which the Lord long ſince promiſed ſhould come to paſs, and is now beginning to be fulfilled; but endeavoured to be obſtructed by the Contradictions of ſuch as you, but all in Vain: But take heed of limitting the Holy One of *Iſrael*, of with-ſtanding his Accompliſhments, leſt you be found Fighters againſt God; and if ſo, expect that juſtly, with that Apoſtate *Julian*, that may make you cry out with him, in the Anguiſh of your ſpirits, *Viciſti me Galilee*: For know this, That no man ever ſtood it out againſt the Lord, and Proſpered; man has ſtood it out againſt another, and Nation againſt a

Nation, and Kingdom against a Kingdom, and have Prosper'd; but none ever stood it out against God, and Prosper'd.

O! Where is your Love (your Charity, so rendred) *that suffers long, and is Kind, that Envyeth not, that vaunteth not it self, that is not Puffed up, that behaveth it self not Unseemingly, seeketh not her own, is not easily Provoked, thinketh no Evil, Rejoyceth not in Iniquity; but Rejoyceth in the Truth, Beareth all things, Believes all things, Hopeth all things, Endureth all things*: Of which I may say, with your allowed Poet *Terras Astræa reliquit*, as *Justice*, so *Mercy* and *Compassion* are departed from you: For where are your *Bowels of Compassion?* Have you not rather stir'd up others to Fight, and set at Variance, &c. that instead of a Concord, have set at Discord? O! what Rents and Divisions, what Animosities and Enmities, you, and your Fellows have made over all *Christendom*, so called? Have you not been only Partners, but the chief Fomenters, Complotters, and Broachers of all the Mischief done? Therefore your Coat, above all other Coats, are like to give an Heavy Account; namely, You of the *Black Robe* here in this Island, like the *Chimrims* (i. e.) *Eorum qui nigras induunt vestes*, as it is rendred in the Margent by *Arius Montanus*, in *Zeph.* 1.4. and as *Junius* has it (*Nomen atratorum*) who have set all the World at odds, and on Fire; whereas you should have perswaded them to love one another, and to bear one with another: you have been, I say, the Sad Instrumens, to learn them Strife and Contention, to teach their Hands to War, and their Fingers to Fight against the Lamb and his Followers, who are clothed in White Linnen, which is the Righteousness of the Saints, and of Christ; so that one Neighbour by your means hath hated another, and sought the Destruction one of another, and Persecuted and Imprisoned

ſoned one another, for your Luſts ſake, your Covetouſneſs ſake, your Prides ſake, your Envy your Malice ſake, your Fables ſake, your Corrupt Doctrines and Divinations ſake, which are the Fancies and Product of your airy Imaginations, and Accurſt Birth of your own fiery Brain, that have been hatcht there, and conceived in the Chamber of your Imagenary, *Ezek.* 8. 12. theſe being part of the *Inventions* that men have ſought out, as the Wiſe Man ſaith, *Eccl.* 7. 29. and as he who was greater then *Solomon* ſaith, *Teaching for Doctrines the Traditions of Men, and ſo make void the Law of God*; to whom you are like in all things, the very Picture of your own Father in *John* 8. 44. O! where will you abide when the Books ſhall be opened, and all theſe things ſhall in order be ſet before you?

O! that you would be Wiſe, to conſider your Latter-Ends, ere the Evil Day come (if, I ſay, you Repent not of the Evil of your Doings) *when the Lord ſhall hurl you down, and tumble you head-long into the Bottomleſs-Pit of Perdition; & there forever ſeal you up from the Preſence of the Lord, into the Abiſs, I ſay, of Deſtruction and Eternal Miſery, ſuch as will never have an End, (becauſe Time then ſhall be no more) but after Thouſands of Millions and Miriads of Years are as far from the End of their Miſery, as at the firſt Moment of it; from whence, I ſay, there ſhall be no Redemption*: No, no; as you have been the Cauſe of all the Righteous's *Sufferings*, *Impriſonments*, and *Perſecutions*, and *Deaths*; *you ſhall be Impriſoned there, and bound Hand and Foot, and caſt in there forever*, Luke 11. 48, 49, 50. as ſaith the Lord in the Parable of the *Unmerciful Servant* (juſt ſuch Servants many of you are) *Who Treated his Fellow-Servant Cruelly, and dealt Hardly with him; whereas his Lord had great Compaſſion on him, in forgiving him all that he owed him: whereupon his Lord was Wrath, and delivered him to the Tormentors, till he ſhould pay all that was due unto him.* And look as certainly as

you have (or ſhall) fill'd any of us with Sorrows and Grief, ſo ſhall you drink the *Dregs* of our Cup, as the Apoſtle ſaith to this purpoſe, *it is a Righteous Thing with God, to Recompenſe Tribulation to them that Trouble you,* 2 Theſ. 1. 4,5,6. You ſhall, I ſay, *drink even of the Wine of the Wrath of God, which is poured out without Mixture* (of the leaſt Pitty or Mercy) *into the Cup of his Indignation, and ſhall be Tormented with Fire and Brimſtone in the Preſence of his holy Angels, and in the Preſence of the Lamb; and the Smoak of their Torment aſcends up forever, and forever; and they have no Reſt Day nor Night.* Can you, Friends, Engliſh that, *Rev.* 14,10. & 16.5,6,7. *MENE TEKEL, You are weighed in the Ballance, and are found light;* ſo writes the Finger of God: *and therefore your Kingdom ſhall be taken from you* (look for it) *and all your Ill-gotten Goods and Eſtates, that by your Lyes, and Falſe Propheſyings, and by ſpeaking Smooth Things,* Iſa. 30. 10. *and Daubing with Untempered Morter,* Ezek. 22. 28. & 13. 9, 10. *and by all your ſowing Pillows under people's Elbows, to Keep and Lull them Aſleep, ſhall all be Vomited up.*

Thus much I thought meet in Love to write unto you, that ſo you may learn to Fear God, Repent, Believe and Live forever with the Lord.

Barbadoes, the 29th of the 1ſt Moneth, called *March*, 1672.

From Him that was once of you; but now through Mercy is come out from amongſt you; and bears this Teſtimony againſt you,

John Hull.

Read Jer. *cap* 6. *from verſ.* 13. *to* 19. *and* Ezek. *cap.* 34. *& cap.* 13. *throughout.*

Poſtſcript.

Postscript.

Since the writing of this Letter, I had Information of some Sad Passages of Priest Walker's *Sermon, that he Preached before the Rulers of the last General* Sessions, *which occasioned this* Post-script.

O *FRIENDS!* But Seriously weigh the Thing in the Cool of the Day, between God and your own Hearts; and Consider Seriously, Whether it be not Sad to See Him, and such who profess your selves Ministers, viz. Christ's Ambassadours, given to the Churches for Education, Consolation, Information, and Instruction, to Stand and Appear so directly Diametrically Opposite and Cross to the very End of your Pretended Work and Ministry; Concerning many of whom I fear it may be said, That *knowingly, wilfully* and *deliberately* Oppose Piety and Godliness, and Crucifie to themselves the Son of God afresh; and have Condemned and Killed the Just, that Resisted not: O! read that Within. That you should, I say, Persecute, and stir up others to Persecution, whose Work should be, To Feed and Preserve out of it; and Wound

Wound, inſtead of Healing; and Grieve the Spirit of the Righteous, who ſhould further their Joy and Comfort: So that ſuch declare themſelves, with open Mouth, to be Phyſicians of No Value.

And ſo it is made clearly manifeſt, That none are a Greater Plague to the Church (ſo called) both in Corrupting and Deluding it, by your Sorceries and Enchantments, and alſo, in cauſing the Sacrifice of the Lord to be by Men abhorred, then ſome of you, who would be accounted, *The SALT of the EARTH*: But, alas! it hath loſt its Savour, ſo that, as Chriſt ſaith, *It is good for Nothing, but to be caſt out, and troden under Foot by men*, Mat. 5. 13. Luke 14. 34. Juſt like thoſe *Prieſts*, *Eli*'s Sons, Sons of *Belial* by their Debaucheries, Wickedneſs and Whoredoms, ſpoken of in 1 *Sam.* 2. 12,17. compared. And inſtead of being *Barnabas*'s Sons of Conſolation, are found and experimented to be *Boanerges*'s Sons of Thunder, Alaruming to War, and to Battels, with Confuſed Noiſe, and Garments rold in Blood.

O Friends! Be Friendly Adviſed, Not to Sadden the Hearts of thoſe whom God would not have made Sad, *Hazael*-like, 2 *King.* 8. 11, 12,13. *Is thy Servant a Dog*, ſaith he to the Prophet, *that I ſhould do this Great Thing.* So Prieſt *Walker* and you may happily ſay, Far be it from any of us, that we ſhould do this Great Thing; that we ſhould Seek, Labour and Endeavour, by Preaching, Teaching or Petitioning the Deſtruction of the Righteous: But take heed, take heed, that you be not found amongſt the number of thoſe that think in ſo doing (i. e.) in Killing, Impriſoning, Plundering and Perſecuting them, they do God Service: you cannot be Ignorant that

ſuch

ſuch there were, mention'd *John* 16. 2. where ſaith the Lord, *They have put you out of their Synagogues* (that is, Excommunicated or Unchurched them, and then Impriſoned them, and Spoiling them of their Goods) as many Hundreds have been by ſuch as you: Yea, the Time cometh, and is it not now? that whoſoever ſhall Kill them, thinks he doth God Service therein. O! Read and Conſider, leſt you be found, I ſay, to be ſuch; ſuch Fools were thoſe by their own Confeſſion in the Book of *Wiſdom*, which is good Scripture, though placed in that part which is called *Appochripha*; read *Wiſdom* chap. 5. verſ. 1,2,3,4,5,&c.

Then ſhall the Righteous Man ſtand in great Boldneſs before the Face of ſuch as have Afflicted him, and made no Account of his Labours; when they ſee it, they ſhall be Troubled with Terrible Fear, and ſhall be Amazed at the Strangeneſs of his Salvation, ſo far beyond all that they looked for. [Mark] Is not this made good now in the Diſappointment of the late ſtrenous Endeavours and Actings againſt the *Quakers* only, of all Diſſenters in this Iſland, through the Inſtigation and Promotion with the greateſt *Violence* and *Fury* of you *Prieſts* (eſpecially of *Prieſt Walker*, *W. Leßley*, and his Son in Law *Johnſon*) For, as the Pſalmiſt ſaith, Pſal. 25. 20. *They ſpeak not Peace, but Diviſe Deceitful Matters againſt them that are Quiet in the Land:* whereas the Lord ſaith plainly, *Diviſe not Evil againſt thy Neighbour, ſeeing he dwelleth ſecurely by thee*, Prov. 3. 29, 30, 31. Weigh this well, and conſider Proud *Hamon*'s Deviliſh Stratagem againſt God's People, and how the Lord Fruſtrated and Diſannulled his deſigned Acts (as he hath, and will do yours) and wicked Diviſes in and to their own Ruin, in the Book of *Eſther*, chap. 8. & 9. according to that *Pſal.* 7. 15. *He made a Pit, and Digged it, and is fallen into the Ditch which he made; his Miſchief ſhall return upon his own Head; and his Violent Dealing ſhall come down upon his own Pate*

(Inſidit

(Inſidit in foveam quam ſtruxit) then ſollows, *I will Praiſe the Lord according to his Righteouſneſs, &c.* It being a Righteous Thing in God, ſo to Reward them, whoſe Wayes are Equal, though Man's Wayes are Unequal: And *Prov.* 26. 27.

But to return to that in *Wiſdom* again:

And they Repenting, and Groaning in Spirit, ſhall ſay within themſelves, This was he we had ſometimes in Diriſion, and a Proverb (or Parable) *of Reproach; We Fools Accounted his Life Madneſs, and his End to be without Honour; How is he numbred among the Children of God? and his Lot is amongſt the Saints: Therefore we Erred from the Way of Truth, & the Light of Righteouſnes hath not ſhined unto us, and the Son of Righteouſnes aroſe not upon us: We Wearied our ſelves in the Way of Wickedneſs, and Deſtruction, &c.* O! was not this, Friends, your Work? and will not theſe, or the like, be your Words and Wages anſwerable one Day?

John Hull.

FOR THE GOVERNOUR, And His Council & Assembly,

And all Others in Power, both Civil and Military in this Island; from the People called *QUAKERS.*

(With an ADDITION)

WHereas many Scandalous Lyes and Slanders have been cast upon us, to the rendring us the more Odious (viz.) *That we do deny God, and Christ Jesus, and the Scriptures of Truth, &c.* This is to inform you, That all our Books and Declarations (that for these many years have been published to the World) do clearly testifie to the contrary; but yet, for your sakes this is now given forth.

That *God* (who is the Only Wise, Omnipotent, and Everlasting God) we do Own and Believe in, who is the Creator of all things both in Heaven and in Earth, and the Preserver of all that he hath made; who is God over all, blessed forever; to whom be all Honour, and Glory,

and Dominion, and Praiſe, and Thankſgiving, both now and for evermore.

And that *Jeſus Chriſt* is his Beloved and Only Begotten Son, in whom he is Well-pleaſed; who was Conceived by the Holy Ghoſt, and Born of the Virgin *Mary*; in whom we have Redemption, through his Blood, even the Forgiveneſs of Sins; who is the expreſs Image of the Inviſible God, the Firſt-born of every Creature; by whom were all things created that are in Heaven, and that are in the Earth; Viſible, and Inviſible; whether they be Thrones, or Dominions, or Principalities, or Powers.

And we do own and believe, that he was made to be as Sin, or an Offence and Curſe for us, who knew no Sin; and was Crucified for us in the Fleſh, without the Gates of *Jeruſalem*; and that he was Buried, and Roſe again the Third Day, by his own Power, for our Juſtification; and we do believe, that he Aſcended up into Heaven, and now ſitteth at the Right-Hand of God.

And that this *Jeſus* is the Foundation of the Prophets and Apoſtles, and our Foundation; ſo that there is no other Foundation to be laid, but what is laid, even *Chriſt Jeſus*: and that he taſted Death for every man, and ſhed his Blood for all men: that he is the Propitiation for our Sins, and not for our Sins only, but for the Sins of the whole World: For ſaith *John* the *Baptiſt* of him, *Behold, the Lamb of God that taketh away the Sins of the World*, John 1. 29.

And we do believe, That he is our Alone Redeemer and Saviour, even the Captain of our Salvation; who ſaves us from Sin, as well as from Hell, and from the Wrath to come, and deſtroyes the Devil and his Works; who is the

the Seed of the Woman, that bruiſes the Serpent's Head, to wit, *Chriſt Jeſus*; who is *Alpha* and *Omega*, the *Firſt* and *Laſt*.

That he is (as Scriptures of Truth ſay) our Wiſdom, Righteouſneſs, Juſtification and Redemption; neither is there Salvation in any other; For there is none other Name under Heaven, given among men, whereby we muſt be ſaved: it is he alone who is the Shepherd and Biſhop of our Souls; he it is that is our Prophet, whom *Moſes* long ſince teſtified of in *Acts* 3.22,23. *A Prophet ſhall the Lord our God raiſe up unto you, of your Brethren, like unto me, him ſhall you hear in all things, whatſoever he ſhall ſay unto you: and it ſhall come to paſs, that every one that will not hear that Prophet, ſhall be Deſtroyed from among the People.*

He it is that is now come, and hath given us an Underſtanding, that we may know him that is true; and a Rule in our Hearts, even his Law of Love and of Life in our Inward Parts, which makes us free from the Law of Sin and Death,

And we have no Life, but by him; For he is the Quickening Spirit, the Second *Adam*, the Lord from Heaven; by whoſe Blood we are cleanſed, and our Conſciences ſprinkled from Dead Works, that we might ſerve the Living God; by whoſe Blood we are purchaſed. And ſo he is our Mediator, that makes Peace and Reconciliation between God offended, and Us offending; being our Surety of the New Teſtament, and the Oath of God, the New Covenant of Light, Life, Grace and Peace; the Author and Finiſher of our Faith.

Now this *Lord Jeſus Chriſt*, the Heavenly Man, *Emanuel*, God with us, we all own and believe in; whom the High Prieſts raged againſt, and ſaid, *He had ſpoken Blaſphemy*; and the Chief Prieſts, and Elders of the *Jews*, took Counſel together, and put him to Death; the ſame

whom *Judas* betray'd for Thirsy Pieces of Silver, which he had from the Priests; who gave a Large Sum of Money to the Souldiers, to broach a Horrible Lye, namely, that they should say, *That his Disciples stole him away by Night, whilst they Slept.* And after he was risen from the Dead, you may see in the *Acts of the Apostles*, how that the chief Priests and Elders Persecuted the Disciples of this Jesus, for preaching *Christ*, and his *Resurrection*: this (we say) is that *Lord Jesus Christ*, whom we own to be our Life and Salvation.

Now concerning the Holy Scriptures.

We do believe, That they were given forth by the Holy Spirit of God, through Holy Men of God, who spoke (as Scriptures of Truth say) *As they were Moved by the Holy Ghost*, in 2 *Pet.* 1. 1. and that they are to be Read, and Believed and Fulfilled; and he that fulfils them is Christ. And are profitable for Doctrine, for Reproof, for Correction, and for Instruction in Righteousness; that the Man of God may be perfect, throughly furnished unto all Good Works, 2 *Tim.* 3. 16. and are able (as Divinely Inspir'd) to make us Wise to Salvation, through Faith in Christ Jesus. And we do believe, That the Scriptures are the Words of God; for its said in *Exod.* 20. 1. *God spake all these Words, saying, &c.* meaning the *Ten Commandments*, given forth upon Mount *Sinai*: and in *Rev.* 18. saith *John, I testifie unto every man, that heareth the* WORDS *of the Prophesie of this Book; if any man addeth unto These* — *and if any man shall take away from the* WORDS (not Word) *of the Book*: So in Luke 1. 20. *Because thou believest not my* WORDS: and *John* 5. 47. & 15. 7. & 14. 23. & 12. 47. So that we call the *Scriptures* as Christ and the Apostles call'd them, and as the Holy Men of God call'd them, namely, *The* WORDS *of God.*

Another

Another Slander and Lye they have cast upon us, is; namely, *That we should teach the* Negars *to Rebel.*

A Thing we do utterly *abhor* and *detest* in and from our Hearts, the Lord knows it, who is the Searcher of all hearts, and knows all things; and so can witness and testifie for us, that this is a most Egregious and Abominable Untruth.

For, that which we have spoken and declared to them is, to exhort and admonish them, *To be Sober, and to Fear God, and to love their Masters and Mistresses, and to be Faithful and Diligent in their Masters Service and Business; and that then their Masters and Overseers will Love them, and deal Kindly and Gently with them: And that they should not beat their Wives, nor the Wives their Husbands; nor multiply Wives, nor put away their Wives, nor the Wives their Husbands, as they use frequently to do: and that they do not Steal, nor be Drunk, nor commit Adultery, nor Fornication, nor Curse, nor Swear, nor Lye, nor give Bad Words to one another, or unto any one else.* For there is something in them, that tells them, *That they should not Practice those Evils* (or any other) before mention'd: Which if notwithstanding they should do them, that there are but two Ways; the one, that leads to Heaven, where the Righteous go; & the other, that leads to Hell, where the Wicked and Debaucht, Whoremongers and Adulteres, Murderers, Lyars & Thieves go: To the one the Lord of Heaven and Earth will say, *Come ye Blessed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World*; but to the other he will say, *Depart ye Cursed into Everlasting Fire, prepared for the Devil and his Angels.* The Wicked, into *Everlasting Punishment*; but the Righteous, into *Life Eternal*, Mat. 25.

Now consider, Friends, that its no Transgression, for a Master of a Family to instruct his Family himself, or else, some others in his behalf; but rather, that it is a very great Duty lying incumbent upon them: As *Abraham* did, and

Joshua

Joshua did; as to the first, the Lord said, *I know that* Abraham *will command his Children, and his Houshold after him; and they shall keep the Way of the Lord, to do Justice & Judgment, that the Lord may bring upon* Abraham *that which he hath spoken of him*: And as for *Joshua*, said he, *Josh.* 24. 15. *And if it seems Evil unto you to serve the Lord, choose you this Day whom you will serve, whether the Godds which your Fathers served, that were on the other side of the Flood; or the Godds of the* Amorites, *in whose Land ye dwell: But as for me, and my House, we will serve the Lord.* And further consider this, That it is a Duty lying upon us, to Pray and to Teach, Instruct and Admonish those in and belonging to our Families; it being the Command of the Lord, the Disobedience to which will incur the Lord's Displeasure; as you may see in *Jer.* 10. 25. where its written, *Pour out thy Fury upon the* Heathen, *that know thee not; and upon the Families, that call not upon thy Name.* Now *Negars* & *Tawny Indians* make up a very great part of *Families* here in this Island, for whom an Account will be required at the Great Day of Judgment, when every one shall be Rewarded according to his Deeds done in the Body, whether they be Good, or whether they be Evil: In that Day, I say, of the Resurrection, both of the Good and of the Bad, of the Just and of the Unjust; when the Lord shall be revealed from Heaven with his Mighty Angels, in Flaming Fire, taking Vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with Everlasting Destruction from the Presence of the Lord, and from the Glory of his Power, when he shall come to be Glorified in his Saints, 2 *Thess.* 1. 8.

Here

Here follows the *Addition*.

WHereas divers Reproachful Speeches, by some of the Priests and People of the Island of *Barbadoes*, were cast upon *George Fox*, since his arrival here; its manifest that the *Devil* was the Author of them, to prevent and pervert the Minds of People from the Living Truth of God, and the Right Way to God, to wit, *Jesus Christ*; of whom the said *G. F.* inform'd the People, that so they might all come to inherit Christ Jesus, and so inherit the Substance, viz. Christ, their Teacher, their Way, their Prophet (of whom *Moses* prophesied long since, *That him they should Hear*) their Bishop, to Over-see them; and their Shepherd, to Feed them; and their Minister, that Ministereth Grace, and Life and Truth unto them; who is their Rock, and Foundation of the Prophets, and Apostles, and of us, who in Scorn they call *Quakers*; yea, of that Christ, who bruised the Serpent's Head, and destroyes the Devil and his Works.

So he is the Way to God, to the pure God, who is the Pure Foundation of many Generations, & is the Life of all Mankind, that have Life; for as they all dyed in the first *Adam*, so the Life they have is in the second *Adam*, to wit, Christ Jesus, by whom the World was made; who was Glorified with the Father before the World began.

Now, I say, every one must receive him, in whom they have Life Eternal, who is the Son of God; and so receiving him, they receive the Faith of the Son of God, and receive his Blood, that sprinkles their Hearts and Consciences from dead Works, that so they might serve God in the

new

new Life in Christ Jesus. I say, that Christ Jesus, that was Crucified without the Gates of *Jerusalem*, who was born of the Virgin *Mary*, and was Dead and Buried, whom *Judas* betray'd to the Chief Priests for *thirty pieces of Silver*, who afterwards arose out of the Grave, even the *third day*; though the Magistrates and Priests set a Watch, a Guard of Souldiers upon his Sepulchre; and the chief Priests gave the Souldiers large Money to say, *That his Disciples stole Him away by Night.*

This *Christ*, I say, *is our Life*, who Dy'd for our Sins, and is Risen for our Justification; who remains in the Heavens at the Right-hand of God, until the restitution of all things: And we say, *He is Manifested and Revealed in us, and we are in him by his Light, Power and Spirit*: and he hath taught us what to believe in, to wit, *the Light*, as you may see in *John*, who saith, *He is the Light*; and commands us, *to believe in the Light, that we may be the Children of Light*: And so, we are Believers in the Light (to wit, *Christ Jesus*) and have the *Witness* within our selves: And after we believ'd, we were seal'd by the Spirit of Promise; and we can set to our Seal, *That God is True in all his Prophets and Promises, concerning his Son*; *and the Doctrine of the Apostles, that preacht Christ's Birth and Life, Miracles, Sufferings, his Death and Resurrection.* So we do confess him before men, to be our Shepherd, our Way, and our Foundation, and the Head of his Church; and he is our Bishop, our Minister, and our Priest; who is made higher then the Heavens, Holy and Harmless: and this we are not ashamed to confess before men.

Now as for the Filthy and Unsavory words, that have been cast upon me, they are all False. O! that People should bend their Tongues to invent filthy Lyes, and that others should be given up to believe a Lye: So that Say-

of Christ is fulfilled, *They shall speak all manner of Evil*

you for my ſake. But yet this we can truly ſay, *The Lord forgive them, if it be his will, if that they have not ſin'd out their day*; and we do earneſtly deſire their Repentance, if there be any place found for Repentance. But truly, it is much if God's Wrath and his Sore Judgments do not fall heavy upon them in this Iſland; a great meaſure whereof they have ſeen and felt already, and that not long ſince, both by the Plague, that ſwept Multitudes away, as with a Beſom; and by a very great Fire, that burnt down moſt part of the Houſes at the *Bridge*: but we deſire in our Hearts, if it be his Will, *That his Wrath may paſs from them*: And yet I cannot, nor do not ſee how well they ſhould eſcape, and go Unpuniſhed, ſince people give themſelves up to ſuch *Debaucht Talk*, and *Wicked* and *Slanderous Speeches*, which manifeſts the Wickedneſs of their Hearts: *For, an Evil Man, out of the Evil Treaſure of his Heart, brings forth that which is Evil; out of the abundance of his Heart his Mouth ſpeaks*, Luke 6.45.

Now therefore, O *Barbadians*, , I Warn you to take heed and Repent, *leſt the Judgments and Wrath of the Lord break out like Fire ſuddainly upon you, and as a Thief in the Night, in an Hour when you little Dream of it.* For alas! I do ſee that that makes my Heart even ready to Tremble almoſt, to ſpeak of the Judgments and Plagues that this Corrupt Nature brings upon a Land.

Where, alas! is Vertue to be found among you? where is Sobriety? where is Moderation? as the Apoſtle ſaith, *let your Moderation be known to all men; the Lord is at hand*, Phil. 4. where is Modeſty? where is Love Unfeigned? where is Holineſs and Righteouſneſs (the Bleſſed Fruit of the Spirit of Life and Holineſs) to be found; but rather the Fruits of the Fleſh: O! what a Great Crop may be gather'd of theſe? And ſo that Birth of the Fleſh judgeth of others to be like it ſelf.

Know this, If you Priests were the Ministers of Christ, then such things would be Reproved by you, and you and your People would receive us gladly when we come among you in the Name and Fear of the Lord, and Visit you in Love; and not have raised such false Report and Wicked Slanders of us, and cast so much Dirt & Filth upon our Faces to mar us: so that it is much to be feared, *that you have lost the Day of your Visitation*; you having Rejected those whom the Lord hath sent in Love to Visit you here: And 'tis no Wonder, considering that this has been the Practice of the *False Prophets*, and *Shepherds* and *Priests of Old*, *to raise Lying Slanders upon the Truth*; and so do you, as you may see all along in the *Scriptures of Truth*. O! what *Rage* and *Malice*, what *Envy* and *Cruelty* did the *Priests* and *Jews* (who profest themselves, *to be the Children and People of God*, *and Children of* Abraham *the Faithful*) act against the Prophets of the Lord, & against Christ & his Apostles? see *Joh.* 8. 39, 40, &c. But withal, mark their End; what became of them all? its said, *The Name of the Wicked shall Rot? but the Name of the Righteous shall never be blotted out*: and Psal. 37. 35, &c.

And thus you *Priests*, and others of your *Gang* (who they are you may guess) have broacht & publisht these Lyes and Slanders, whose Minds and Tongues seem wholy bent to do Mischief, and to speak Evil of the Righteous: *But a Lying Tongue God abhors*, Psal. 119. 163. *And Tophet is prepar'd of Old for such*, as you may read in *Rev.* 21. 8.

Now we may say, *What Christianity is amongst the People here? and what Religion have they been taught?* And truly, this is not *Civil*, nor *Neighbourly done*, of such as have raised up these *Slanders and Lyes*, whereof *G. F.* was not guilty, nor ever heard of them before: so that it seems, *the Father & Mother of these Lyes are here in this Island*; and therefore query, whether you *Priests* & *Baptists* have not been the *Men-Mid-Wives*,

Wives, to forward the *birth* of them. O! where is Modesty, and where is Vertue, that should be in your Minds and Mouthes? where is Truth in your Inward Parts? Yea some of these *filthy things* have been in the Minds & Mouthes of some who have been of some Repute amongst you, yea, and of the Teachers too, which is a very strange thing; had it been only the *rude rabble of people*, it had not been worth the taking notice of; but for such as look upon themselves, *as Men of Repute amongst you*, to have such things in your minds and mouthes; it is very strange, had they any regard to their own *Credit* and *Reputation*; though I shall name none, but you all know your selves who you be: & therefore it is good for you all to Repent of these things, and seek after Vertue, and after Peace, Truth and Holiness, without which no man shall see God; and after the Lord Jesus, who teaches no such Lyes nor Slanders; *but destroyes the Lyar, and Author of Lyes.*

Another *Slander* they have got up here, *That* G. F. *should Hang Ribbons upon peoples Arms, by which means they were Bewitcht*; Which was first forg'd by an *Independent Priest*, one of *Oliver Cromwell*'s News-Mongers, who put it into his Weekly-News-Book: and when he was question'd, where he had the Information; first, he said, *it was a Woman*, and then afterwards, said, *it was a Man that told him of it*; but never could we get from him *the Name of that Man or Woman*, or *of the Town and Country where he or she lived to this day.* And this *Lye* and *Slander* went for credit, it being printed in the *Dyurnal*; and the Priests likewise publisht it in their Pulpits; and others would Swear, *that their Brother Independant Priest caused it to be put into the* News-Books, when they perceived many of their Hearers to forsake them, *who would not put into their Mouthes any longer*; therefore they raised this *Slander*, thinking thereby, *to cast a Stumbling-block before the*

people, to ſtop them from coming to embrace the Truth: but they were deceived in that; for that manifeſted their Folly the more, and their Lyes and Slanders; and confirmed the people the more in the Truth. And theſe *Independants* were the firſt that gave the Nick-name of *Quakers*; as, one *Bennet* at *Darby*, 1650.

And then likewiſe they rais'd Slanders, *That we deny'd God and Chriſt, and the Scriptures*; which were all Lyes: and then the *Presbyterians*, *Independants* and *Baptiſts* ſet their people to Scoff and Mock us; calling us *Tremblers*, and *Shakers* and *Quakers* in that day, & what not, when they had the *day* of it, the Tythes, and Pulpits and the Power in their Hands. But the Lord God, when he had brought the *King* into his Power, then he ſhook't them out of their *Pulpits, their Tythes, and Eſther-Reckonnings, and Midſummer-Dues, &c. and made ſuch Shaking, & Quaking, & Quivering amongſt them, as Rock't and Shook't them out of their Great Benefices, & laid their Maintenance levil with the Earth, inſomuch as that they durſt hardly Creep into a Houſe to Meet*: & ſo the Lord hath given them Shaking, and Quaking, and Trembling and Quivering enough, who were the firſt Raiſers of that Nick-name, in calling the People of God *Quakers*: So that they have had a Dreadful Day of Trembling ſince that. And therefore let others take heed, and mind the Example of all theſe Lyars and Slanderers that are gone before them

And becauſe that G. F. and ſome Maſters of Families, had ſome Meetings with the *Negars* belonging to friends, and did admoniſh them and *Chriſtianly* perſwade them, *that they ſhould be content with having but one wife, each man of them; and that the Wives ſhould love their Husbands, and the Husbands their Wives; and fear God, and not abuſe them, either with blows, or in Bitter Words, and that they ſhould not Steal nor commit fornication, or Adultry, nor do any wicked thing; but that they ſhould*

Serve

Serve and Worſhip the Lord God in Spirit and in Truth, and yield ſubjection to their Maſters, and thoſe over them, and do what they did in Singleneſs of Heart &c. Whereupon ſome of you Prieſts have raiſed, as we underſtand, a Slander upon Friends, viz. *that we have a Deſign to teach the Blacks to rebel*: which is a moſt falſe Lye; whereas indeed, it ſhould have been their work (who take upon them to be Miniſters of Chriſt) *to admoniſh the Blacks and Taunies themſelves, and preach the Goſpel of Jeſus Chriſt to them themſelves.* But was not there a great Profeſſor, that ſaid to a *Black*'s Child, *Lord bleſs thee*; and after did ſhe not, as re-calling her words, ſay, *Lord forgive me*; as though the *Blacks* had no ſouls to ſave as well as *Whites?* Its credibly reported that once when a *Black* came to a Steeple-Houſe in time of worſhip, That the Sexton came to him with his Whip, and ſaid unto him, *Get thee out thou Dog; what do you here?* are theſe the words of Chriſt? for ſure *the Lord Would have all to be ſaved*: And have you no Goſpel for *Blacks?* is not the Goſpel to be preached to all Nations and peoples? and are not the *Blacks* of ſome Nations and people? did not Chriſt dye for the *Blacks* and the *Taunies*, as well as for the *Whites?* and was not his Blood ſhed for all men, and are they not men? And muſt Chriſt be preacht to ſome people and not to ſome others? And as for *deſigns* we deny, diſown and abhor all ſuch things: We deſire that all may live Peaceable under the Governors of their reſpective Families, and under the Government of the Iſland and nations wherein and amongſt whom they are; for we are ſo taught of Chriſt, namely, *to ſeek the good of all men, and peace with all men.* And we would have all men to be ſaved, as well as our ſelves. *And we Covet none of the People's Money, neither Gold nor Silver*, as you Prieſts do; but as *freely we have received*, ſo *freely we give*: For we do not come into a Pariſh, to make the People and their goods

our

nur Free-Hold for term of life, as yours do; and pretend and make the people believe, that *we do watch for their ſouls* as yo: Prieſts do, *and yet never intend it*; but watch when the *harveſt comes* that you may ſhare in their goods and eſtates that God hath bleſt them with encreaſe: And as you know they do in other places, watch when the Sows pig, that they may have the Tythe Pig, and the Tythe Egs, &c. and watch when the Turkies and Hens hatch, that they may have ſome of the encreaſe of the Chickins, and Goglings, &c. this is that they watch for; And watch when the Corn is ripe, and the cocks of hay are made, this is that they Gape for, *gain from their quarter as of old, for their goods, and not for the good of their ſouls*; which if a man give them not, nor put into their Mouths, *then they prepare war againſt them.* This, I ſuppoſe, is well known here, and theſe are the Souls they watch for; and where they find a bigger Benefice, thither do they go; for ſuch things it is they watch for; and ſo, as the old Proverb is, *No Penny, no Pater Noſter*: For *what Pater Noſter have any had of you Prieſts, without a Penny* in this Iſland? Have you not thrown away that Command of Chriſt, who ſaid, *Freely you have received, freely give*? And have you not come ſhort of the Example of *Paul*, who ſaith, *Acts* 20.33. *I have Coveted no man's Silver, or Gold, or Apparel* (Yea, your ſelves know, *That theſe Hands have miniſtred to my Neceſſities, and to them that were with me*) *that ſo he might be an Example to all that followed him.* So that I ſay, Such have not follow'd the Apoſtle in this particular: But is not *Demas* your Example, *who forſook the Truth, and embraced the things of this preſent World*? And the Falſe Prophets and Shepherds, are they not your Example, *who ſeek for their Gain from their Quarter, and Horſleech like, think they can never have enough*; read *Iſa.* 56. throughout: *And ſeek for the Wool and the Fleece, and to make a Prey of the Sheep*; read *Ezek.* 34. cap.

And

And preach for filthy Lucre, for Hire, for the Love of Money, that mind Earthly things, who are Enemies to the Cross of Christ

these are the things that such watch for, and not ple's Souls; and to get and present these outward things into their Barns and Houses, and not to present their Souls to God, as the True Ministers did and do: and if any one would not give them their *Hire*, though they never set them a work, they would Persecute them, and Cry Out for the Magistrate's Power to assist them: So that are not such as these next akin to the *Order* of *Begging Friars*; for do they not Beg of the Magistrate, for their Tythes or Maintenance to be paid them? And was not the first rise of Tythes from the Pope? who raised up and instituted that Order of *Fryar Mendicants*, since Christ's and the Apostles dayes, who said, *Freely you have received, freely give.* So read *Jer.* 5. & *Tim.* & *Titus*, & *Mich.* 3. and see whose Steps such Ministers walk in; and *Mat.* 23. throughout; and see if you do not walk in the Steps of them, against whom Christ pronounces such Heavy, Dizmal and Dreadful Woes.

THE END.